

Encyclopaedia of Islam Series

# ALL THE PROPHETS OF ISLAM

*Editor-in-Chief*

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Prophets are those blessed persons who supposedly speak by divine inspiration, especially one through whom a divinity expresses his will.

This volume imparts authoritative information on all the Prophets of Islam. An elaborate discussion is given of The Last Prophet.

This work consists of the following chapters—Early Prophets; Middle Ages; Later Age-1; Later Age-2; The Last Prophet (PBUH); Muhammad's Mission; Life at Medina; Era of Peace; and Other Holy Lives; etc.

Hopefully, this will serve as an authoritative reference work to scholars and laymen alike.



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## PREFACE

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Islam stands for peace—peace for all, not for the Muslims, alone. In fact, Islam, when defined, incorporates in its fold, safety and security for the whole mankind. Holy Quran, the divine scripture addresses all humanbeings, not only the Muslims. Prophet of Islam, Hadrat Muhammad (peace be upon him) is known as the benefactor of mankind. Thus, Islam's message is for the whole universe and Allah (God) is the Lord of all the worlds. Islam is universal in its nature, essence, belief, philosophy, ideology approach and practice.

Surprisingly, Islam—despite being the most progressive, logical and scientific religion, on this planet—is also the most misunderstood religion. This confusion about Islam has recently increased, due to certain eventual reasons. Militant struggles by groups of staunch followers of Islam, against oppressive regimes in their respective lands—Palestine, Iraq, Russia, China, Philippines and an ongoing conflict in Sudan, to name a few—and to top all of these, the attack on World Trade Centre of New York, and inspite of subsequent fall of the Taliban, the still existing resistance in Afghanistan—have collectively contributed in deteriorating the situation, further. But, there is always a blessing in disguise. Resultantly, the said misunderstandings have instantly diverted the minds of people towards it and resulted into a deep interest in knowing Islam. Now, more and more people want to know about Islam, the religion, which has once again stirred the world community. Islam however, from its early days, advocates non-violence, peace and fraternity, but ironically,



today it has been made known merely for militancy and terrorism. Islam which, on the very first day had raised the banner of reasoning and enlightenment in a dark age, on the one hand and humanity, equality and fundamental rights on the other, is today termed as an orthodox and autocratic faith. But, again, it has increased the anxiety and quest for awareness about this wonderful religion, among educated people, from all walks of life, the world over, in general and the West in particular.

Ironically, one prefers to ignore millions of Muslims, living in harmonious and peaceful (multi-racial) societies like India, Malaysia, Lebanon, South Africa and Mauritius and on the contrary, he or she loves to frequently talk about Muslim militant forces at war with various regimes. They symbolise Islam with dogmatism and terrorism.

The need of the hour is to correct the situation and to eradicate this feeling and tendency, prevailing all over and to depict the true picture of Islam. Hence, this bold and courageous endeavour, to bind the whole world of Islam in the form of a series, spanning over 101 books and titled as **Encyclopaedia of Islam**. This study also explores the relevance of Islam in the contemporary world.

One may believe it or not, today Islam is the fastest developing religion, which is spreading—through voluntary preaching and invitation—in the whole world and in West, including USA at a faster pace, than ever. Over the past few years, the popularity of Holy Quran and other authentic Islamic books has touched new heights. Islam is perhaps seen as the last bastion of spirituality, morality tradition and religious values, leading to real salvation.

For a comprehensive study of Islam, one intelligent reader requires exclusive, authentic and exhaustive books to satisfy their urge, answer their quest and convince them on all counts. This voluminous study is aimed at the same goal. These 101 books are in fact a grand treasure of knowledge and awareness about Islam and as well as a window, leading to Islamic wisdom. Further, it ascertains the honourable status of Islam as a perfect social and political system in the new world order.

No doubt, interpretations and explanations are essential for making any subject comprehensive for the readers—students and scholars alike. But original sources always form the best material to quench the thirst of a seeker of knowledge and convince a questioning brain. That's why, the Compilers and Editors of these volumes have banked

upon the scriptures, original interpretations and old authentic classics. We have simply reproduced the authenticated texts, with introductory and linking notes and paragraphs, in order to make the text-matter easier to understand. We have not tempered with any material, it is either reproduced or presented in compact form. That's all. To support the matter, authentic extracts have been taken from Holy Quran and certified Traditions only. All efforts for maintaining utmost objectivity, have been made. In order to evade any possible controversy, all disputed matters have been avoided.

The honest intention of the Editors and Compilers is focused on projecting Islam in totality and in nutshell—bringing the whole world of Islam in the fold of one voluminous book. Peculiarly, every volume of this vast study is a comprehensive book in itself and covers a particular aspect or dimension of Islam. To make it straight, all the 101 volume make one exhaustive huge book on one hand and each volume is a separate book on the other. Hopefully, this research-based work would fill the vacuum, for a book of knowledge on Islam and prove to be a source of information and reference for all scholars, researchers and general readers, coming from amongst the Muslims, Non-Muslims, orientalisks and of course those Western scholars and researchers, who may require a good source in an international language. For knowing Islam in totality and for discovering the treasures of Islamic wisdom and knowledge, they may easily refer to this multi-volume.

—Editors



# ONE

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## EARLY PROPHETS

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### PROPHET ADAM (PBUH)

#### *First Creation*

"Allah Almighty said:

Behold, thy Lord said to the angels; "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not". And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if ye are right". They said: "Glory to Thee of knowledge we have none, save what Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom." He said: "O Adam! tell them their names." When he had told them their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal. And what ye conceal?" And behold We said to the angels: "Bow down to Adam:" and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith. And We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression." Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. And we said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood - for a time." Then learnt Adam from his Lord certain words



and his Lord turned towards him; for He is Oft-Returning, Most Merciful. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from Me, whosoever follow My guidance, on them shall be no fear, nor shall they grieve. But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

(The similitude of Jesus before Allah is that of Adam; He created him from dust, then said to him: "Be" and he was.)

O' mankind! fear your Guardian Lord, who created you from a single Person, created, out of it, his male, and from them twain scattered (like seeds) countless men and women; - fear Allah through Whom ye demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you.

From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

Behold! We said to the angels: "Prostrate unto Adam": They prostrated except Iblis: he said, "Shall I prostrate to one whom Thou didst create from clay?". He said, "Seest Thou? This is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgement, I will surely bring his descendants under my sway-all but a few!". (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all) - an ample recompense. And Arouse those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit. "As for My servants, no authority shall thou have over them:" Enough is thy Lord for a Disposer of affairs."

We had already, before hand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve. When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused. Then We said: "O Adam! Verily, this is an enemy to thee and thy wife: So let him not get you both out of the Garden, so that thou art landed in misery. There is therein (enough provision) for thee not to go hungry nor to go naked. Nor to suffer from thirst, nor from the sun's heat." But Satan whispered evil to him: he said, "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays?". In the result, they both ate of the tree, and so their nakedness appeared to them: then began to sew together, for their covering leaves from the Garden: thus did Adam-disobey his Lord, and fell into error. But his Lord chose him (for His Grace). He turned to him, and gave him guidance. He said: "Get ye down, both of you, all together, from the Garden, with enmity one to another: but if. As is sure, there comes to you guidance from Me, whosoever follows My guidance, will not lose his way, nor fall into misery. But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgement."

He will say: "O my Lord! Why hast thou raised me up blind, while I had sight (before)?" (Allah) will say: "Thus didst thou, when Our Signs came unto thee, forgot them: so wilt thou, this day, be forgotten."

**Mention of the Story :** This is the mention of the story in many verses of the Holy Quran, hence we will explain its meanings and also some traditions of the Holy Prophet Muhammad (PBUH) which deals with subject.

Allah Almighty informed the angels that He wants to create from Adam (PBUH) and his descendants a successors on the earth, as He use to tell about the Great Tidings before its happening.

Behold, thy Lord said to the angels; "I will create a vicegerent on earth." They said; "Wilt Thou place therein one who will make mischief and shed blood? - Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

The Angels asked wisely and not as a covetousness to Adam and his descendants, not as some of the ignorant commentators had told. And may be the angels said this according to what happened before from the Jinns, as Abdullah bin Umar narrated: "The Jinns were before Adam in 2000 years and they shed the blood; therefore Allah Almighty sent His soldiers of the angels and they threw them out of the earth".

**Almighty the All Knower :** Allah Almighty knows better than the angels because He is the All-knower and because from this creation will be the Prophets, Messengers and the Believers. Then Allah Almighty showed the angels the honour of Adam (PBUH) And He taught Adam the names of all things; then He placed them before the angels, and said: Tell Me the names of these if ye are right.

As Ibn Abbas said:

"Those are the names which the people will become acquainted with one another by it: Human, Animal, Earth, Valley, Ocean, Mountain.... etc." and Mujahid said: "He (Allah Almighty) taught Adam (PBUH) all the names", Al-Rabi said: "Allah Almighty learned him the names of the angels". While the true is that Allah Almighty learned Adam the names and it's derivations, as it had been mentioned by Ibn Abbas.

Al-Bukhari and Muslim narrated on the authority of Hadrat Anas that the Messenger of Allah (PBUH) said:

"On the Day of Resurrection the Believers will assemble and say: 'Let us ask somebody to intercede for us with our Lord'. So they will go to Adam and say: You are the father of all the people, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all the things".



According to what Al-Hassan Al-Basri said:

"When Allah Almighty wanted to create Adam (PBUH), the angels said: 'The Cherisher and Sustainer will not create any creatures more knowledgeable than us', therefore they had been afflicted with what they said". And this is clear from the verse

They said: "Glory to Thee of knowledge we have none, save what Thou hast taught us: in the truth it is Thou who art perfect in Knowledge and Wisdom."

He said: "O Adam! Tell them their names." When he had told them their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

**Order to Prostrate:** Afterwards Allah Almighty ordered the angels to prostrate themselves before Adam, and the angels all prostrated except Iblis refused because of his haughtiness. And Allah's order to the angels shows the Great Generosity from Allah to Adam.

It is We Who created you and gave you shape: then We bade the angels prostrate to Adam, and they prostrated, not so Iblis; he refused to be of those who prostrate. (Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay".

Iblis' egotism became clear when he put himself above man, and his falsehood in ignoring the fact that Allah had not merely made man's body from clay, but had given him spiritual form, - in other words, had taught him the nature of things and raised him above the angels.

Muhammad bin Sirin said: "The first one who measured was Iblis, and the sun and the moon were worshipped by the measurement".

Ibn Masud, Ibn Abbas and others said that: "Iblis was the chief of the angels," and Ibn Abbas added: "Iblis name was Azazil". Also Ibn Abbas said: "Iblis was one of the most honourable, knowledgeable and worshipper among the angels, and he was from the fourth wings angels but Allah Almighty punished him and made him (Satan)". But Iblis didn't give up and he will try all his means to seduce the man, as Allah Almighty said: in Surat Al-Araf. He said: "Because thou hast thrown me out (Of the way), lo! I will lie in wait for them on Thy Straight Way: "Then will I assault them from before them and behind them, from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy mercies)."

Some of the commentators were in doubt about which one of the angels had been ordered to prostrate to Adam (PBUH), perhaps the most important angels as it seems from the verses, or maybe the earth angels as Ibn Abbas, but the sayings of Allah Almighty Get thee down from it and Get out from this are a proof that Iblis was in the Paradise, then Allah Almighty ordered him to go down leaving his position which he got by worship and obedience because of his rebelliousness born of arrogance.

Allah Almighty ordered Adam and his wife to reside in the Paradise, as He said And We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

**Eve's Birth:** The context of those verses means that the creation of Hawa (Eve) was before the entering of Adam into the Paradise. Also the commentators had narrated about the creation of Hawa; Muhammad bin Ishaq told on the authority of Ibn Abbas: "Hawa had been created from Adam's left rib while he was sleeping". In the two Sahihs on the authority of Abu Huraira that the Messenger of Allah (PBUH) had said: "Act kindly towards women, for the woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women."

The commentators disagreed in the kind of the tree which had been mentioned in the Verses, some of them said that the tree was "The grapes", while some of the companions said: "The Jews said: 'It is the wheat'" and this had been narrated by Ibn- Abbas and Al-Hassan Al-Basri. Al-Thawri told on the authority of Abi-Hasin and Abi Malik: "The tree was a date palm".

These differences are near, and Allah Almighty did not mention anything about this matter because He knows better than us by His Divine Knowledge.

But the commentators disagree about the Paradise which Adam (PBUH) had entered if it was in the Heaven or in the earth.

**Mansion Paradise:** In the tradition of intercession Abu Huraira narrated on the authority of Huzaifa that the Messenger of Allah (PBUH) said: "Allah, the Blessed and Exalted, would gather people. The believers would stand till Paradise would be brought near them. They would come to Adam and say: 'O our father, open for us the Paradise'. He would say: What turned you out from Paradise was the sin of your father Adam". From the given tradition we see a good proof that it is the Mansion Paradise, while others said it is not the Paradise of Eternity because: Allah Almighty forbade Adam to eat from the tree; and Adam slept in it and he had been ordered to leave it; also Iblis entered it; all these reasons mean that this place is not the Mansion Paradise.

Some of the commentators said that the mention of the coming down does not mean to fall down from the Heaven according to the saying of Allah Almighty.

The word came: "O Nuh! Come down (from the Ark) with peace from Us, and Blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) Peoples to whom We shall grant their pleasures (for a time), but in the end will



grievous chastisement reach them from Us." Because according to the commentators Nuh was in the ship which settled on Al-Judi (A name of a Mount Ararat) and the water dried from the earth and he had been ordered to come down with who was with him on the ship blessed by Allah Almighty, and also as Allah Almighty said:

Go ye down to any town, and ye shall find what ye want!. From this point the commentators said that verily the Heaven where Adam lived in was higher than the other parts of the earth and contains trees, fruits, shadows, happiness, brightness and joy, as Allah Almighty said: There is therein enough provision for thee not to go hungry nor to go naked. Nor to suffer from thirst, nor from the sun's heat.

After Adam (PBUH) ate from the forbidden tree, Allah Almighty sent him down to the earth of the tiredness, disturb, calamity, test, and the people who are different in religion, ethics, works, aims, desires, sayings and deeds, as Allah Almighty said:

Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. And We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."

Allah Almighty said:

And he swore to them both, that he was their sincere adviser, as it has been mentioned in the Verse, Iblis claimed that he is sincere well-wisher to Adam and Hawa, and he swore to them on this, then he told them that he is going to show them the tree which if they will eat from it they will be eternal and their kingdom will not finish. But when Adam and Hawa ate from the tree, Allah punished them as it had been mentioned in the Verse, and then they realised the evil.

The meaning of the Eternity Tree is may be the one who spoke about it Imam Ahmad on the authority of Ibn Adh-Dhahak who said: "I heard Abu Huraira saying that Allah's Prophet (PBUH) said: 'In Paradise, there is a tree under its shadow a rider which can travel for a hundred years without covering (the distance) completely: it is the Eternity Tree'."

Allah Almighty said:

So by deceit he brought about their fall: when they tasted of the tree, their shameful part became manifest to them, and they began to sew together the leaves of the Garden over their bodies. And their Lord called unto him: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?". The commentators narrated that Hawa ate from the tree before Adam and she made him eat from it, depending on what Abu Huraira narrated that the Prophet of Allah (PBUH) said: "Had it not been for the Children of Israel, food would not have become stale, and meal would not have gone bad; and had it not been for Hawa, a woman would never have acted unfaithfully toward her husband. "

Ibn- Asakir narrated on the authority of Ibn Kab that the Messenger of Allah (PBUH) said: "Your father Adam was long as a palm tree, sixty cubits tall, hairy, his private parts are hidden, when he committed the sin in the Paradise he saw his nakedness, so he left the Paradise and he met with a tree on his way and his private parts in it, whereupon Allah Almighty said to him: Adam are your running away from Me?" Adam said: 'Because I am ashamed from what I have done?'

They said: "Our Lord we have wronged our own souls: if Thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."

This is confession and return to Allah, submission and the need to Allah in that hour, therefore this secret when will move inside anyone from Adam's descendant it's result will be the good in this life and the Hereafter.

**Order to Leave Paradise :** Allah Almighty ordered Adam, Hawa and Iblis, (and it is said that the snake also) to leave the Paradise and they will be an enemy one to another. As the Prophet (PBUH) mentioned the snake and ordered to kill it, he said: We did not have peace with them (the snake) since we fought them.

Al-Awzai narrated on the authority of Ibn Atya: "Adam remained in the Paradise for one hundred years (and in another story sixty years) and he cried for the Paradise seventy years, and cried for his sin seventy years, and cried for the killing of his son forty years".

After Allah Almighty ordered (Adam, Hawa and Satan, etc.) to go out of the Paradise, they had been sent down to earth, and the commentators mentioned many stories about the place which Adam (PBUH) had been descended on; Ibn Abbas said: "Adam had been descended to a place called Dahna between Mecca and At-Taif," while Al-Saadi said: "Adam (PBUH) came down to India with the Black Stone and with a hold of leaves from the Paradise, he diffused it in India therefore the tree of At-Tib grew there". But Ibn' Umar said: "Adam had been sent down on Al-Saffa and Hawa on Al-Marwa," reported by Ibn Abi Hatim also.

Abi Musa Al-Ashari said: "When Allah sent down Adam from the paradise to the earth, He learned him how to make everything and gave him from the fruits of the Paradise" then Abi Musa said (to the people): "Your fruits are from the Paradise also, but this one would spoil and that one not". Al-Hakim told in his *Mustadrak* on the authority of Ibn Abbas that: "Adam (PBUH) inhabited the Paradise between the afternoon prayer and the sunset prayer". Also Muslim said in his *Sahih* on the authority of Abu Huraira that Allah's Messenger (PBUH) said: "The best day on which the sun has risen is Friday. On it Adam was created. On it he was made to enter Paradise. On it he was expelled from it".

Then learnt Adam from his Lord certain words and his Lord turned towards him; for He is Oft-Returning, Most Merciful.

Al-Hakim reported on the authority of Ibn' Abbas: " Adam said: O Lord! Was it not You who created me with Your hands?' Allah said: 'Yes', Adam said: And breathed into me from



Your spirit?' Allah said: 'Yes', Adam said: And You destined on me to do this?' Allah said: 'Yes', Adam said: 'If I repent, will You send me back to the Paradise?' Allah said: 'Yes'.

Al-Hakim narrated on the authority of "Umar bin al-Khattab that the Messenger of Allah (PBUH) said, "When Adam (PBUH) committed the sin he said: 'O Lord! I ask You in the name of Muhammad to forgive me'. Allah Almighty said:

'How come you know him and I did not create him yet?' Adam said: 'O Lord! When You had created me with Your hands and breathed into me from Your spirit. I looked up and I saw on the Pillars of the Throne had been written:

There is no God save Allah, Muhammad the Messenger of Allah, therefore I knew you put Your name with the name of the Most beloved one of the creatures to You'. Allah said: 'O Adam, you said the truth, he (Muhammad) is the most beloved one of the creatures to Me, you asked Me by his name, so I forgave you, because had it not been for Muhammad, I would not have created you'.

**Exchange of Arguments :** Abu Huraira reported that Allah's Messenger (PBUH) had said: "There was argument between Adam and Musa. Musa said to Adam: 'You are our father. You did us harm and caused us to get out of Paradise'. Adam said to him: 'You are Musa. Allah selected you (for direct conversation with you) and wrote with His Own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me'. Allah's Apostle (PBUH) said: This is how Adam came the better of Musa. Ishaq bin Musa narrated on the authority of Abu Huraira that Allah's Messenger (PBUH) said: "There was argument between Adam and Musa, in the presence of their Lord. Adam came the better of Musa. Musa said: Are you that Adam whom Allah created with His Hand and breathed into him His spirit, and commanded angels to fall in prostration before him and He made you live in Paradise with comfort and ease. Then you caused the people to get down to the earth because of your lapse.' Adam said: Are you that Musa whom Allah selected for His Messengership and for His conversation with him and conferred upon you the tablets, in which everything was clearly explained and granted you the audience in order to have confidential talk with you. What is your opinion, how long Torah would have been written before I was created?' Musa said: 'Forty years before.' Adam said: 'Did not you see these words: Adam committed an error and he was enticed to (do so).' He (Musa) said: 'Yes'. Thereupon, he (Adam) said: 'Do you then blame me for an act which Allah had ordained for me forty years before He created Me?'. Allah's Messenger (PBUH) said: This is how Adam came the better of Musa".

**Traditions about the Creation of Adam (PBUH) :** Imam Ahmad narrated on the authority of Abi Musa that the prophet (PBUH) said: "Allah created Adam (PBUH) from a handful held it from all the earth therefore the children of Adam came as much as the size of the earth, came from them the white, the red, the black and among them, the bad and the good, the simple and the rugged and the between."

Al-Saadi reported on the authority of Ibn Masud and on the authority of some of the companions of the Prophet (PBUH): "Allah Almighty sent Jibril to the earth for bringing some clay from it. The earth said: 'I seek refuge from you to Allah to decrease or disgrace me,' therefore he came back without bringing the clay, and he said to Allah: 'O Lord, the earth sought refuge from me to You, therefore I left it'.

Then Allah Almighty sent Mikail, but the earth sought refuge from him to Allah, therefore he left it, and said like Jibril, whereupon Allah sent the Angel of Death, also the earth sought refuge from him to Allah, but he said: 'I seek refuge with Allah from going back without doing His command,' and he took from the surface of the earth and he mixed, and he did not take from one place, he took from white, red and black sand, (hence the children of Adam became different). Then he went up with the sand and wet it till it became clay."

Behold, thy Lord said to the angels: "I am about to create man from a clay. When I have fashioned him and breathed into him of My spirit, fall ye down in prostration unto him."

Allah had created Adam with His Own hand in order that Iblis will not be supercilious with Adam. He created him as a human, and remained as a clay for forty years. Then the angels passed by him and they got afraid when they saw him. Iblis was the most afraid one among the angels and he was beating him (Adam's body) everytime he passed by him therefore the body was making a sound like the sound of the potter, as Allah Almighty said He created man from sounding clay like unto pottery 'and Iblis was saying: 'For a matter you had been created', then Iblis entered from the body's mouth and got out from the body's backside, and said to the angels: 'Do not be afraid from this (Adam's body) because your Lord is Everlasting and this is empty, if I have the empower I would destroy it'.

When the time drew near and Allah Almighty wanted to breath into the body He (Allah) said: 'If I breathed into him from My spirit, you bow down to him,' then when He Breathed into him, the spirit entered his head therefore he (Adam) sneezed, the angels said: "Say Al-Hamdu lillah" (Praise be to Allah) therefore Adam said: "Al-Hamdu lillah" Allah said to Adam:

"Rahamaka Rabbuka (Your Lord has Mercy upon you)". When the spirit entered his (Adam's) eyes, he looked to the fruits of the Paradise, and when the spirit entered his inside, he wished the food, therefore he jumped (before the spirit reaches his legs) fastly to the fruits of the Paradise, hence Allah Almighty said:

Man is a creature of haste.

Imam Ahmad reported on the authority of Anas that Allah's Messenger (PBUH) said: "When Allah shaped Adam in Paradise, He left him as He wished him to be in. Then Iblis roamed round him to see what actually that was and when he found him hollow from within,



he recognised that he (Adam) had been created with a disposition, that he would have no control over himself".

Ibn Habban said in his Sahih on the authority of Malik that the Prophet (PBUH) said: "When Allah breathed into Adam, the spirit reached his head therefore he sneezed, he (Adam) said: 'Al-Hamdu Lillah Rabbil-Alamin' Allah said to him: 'Yarhamukallah'".

Umar bin "Abdul-Aziz said: 'When Allah ordered the angels to prostrate to Adam, Israfil was the first one who prostrated therefore Allah wrote on his forehead the Quran.

Narrated Al-Tirmizi on the authority of Abu Huraira that the Prophet (PBUH) said: "When Allah created Adam He wiped his back, therefore fell down from his back every spirit Allah will create from his children till the Day of Judgement, and he made between the eyes of every human a light and He showed them to Adam, whereupon Adam asked: 'O Lord, who are those?' Allah Almighty said:

Those are your children', then Adam saw a man, and he liked the light between his eyes, therefore Adam said: 'O Lord, who is he?' Allah said: 'This is a man from the last nations of your children, his name is Daud'. Adam said: 'O Lord, how many years You will make him live?' Allah said: 'Sixty years.' Adam said: 'O Lord, increase his age from mine forty years'.

Afterwards when the age of Adam finished, the Angel of Death came to him. Adam said: 'There are forty years more to me!' The Angel said: 'But you gave it to your son Daud!'.

Adam (PBUH) rejected, therefore his children rejected. Adam forgot, therefore his children forgot. Adam committed the sin, therefore his children committed the sin".

Ibn Abi Hatim narrated on the authority of Abi Huraira that the Messenger of Allah (PBUH) said: "Then He (Allah) showed them (Adam's children) to Adam, and Allah said: 'O Adam, those are your children'. There were among Adam's children the mutilated, the leper, the blind and all the kinds of sickness. Adam said: 'O Lord, why You had done this in my children?' Allah Almighty said:

To thank Me for My prosperity".

Imam Ahmad said in his *Musnad* on the authority of Abi Ad-Dardaa that the Prophet (PBUH) said: "Allah created Adam, and when He created him. He hit Adam's right shoulder and took out white descendants like the jewel, then He hit Adam's left shoulder and took out black descendants like the coal, then Allah said to the descendants on His right side: 'To the Paradise and I do not care,' and to the descendants on His left side: 'To the Hell-Fire and I do not care'".

Al-Bukhari narrated on the authority of Abu Huraira that Allah's Messenger (PBUH) said: "Allah, the Exalted and Glorious, created Adam in His own image with his length of sixty cubits, and as He created him, He told him to greet that group, and that was

a party of angels sitting there, and listen to the answer they would give him, for it would form his greeting and that of his offspring. He (Adam) then went away and said: 'Peace be upon you!' They (the angels) said: 'May there be peace upon you and the Mercy of Allah,' and they added: 'Mercy of Allah'. So he who would get into the Paradise would get in the form of Adam, then the people who followed him continued to diminish in size up to this day".

Imam Malik said on the authority of Muslim that "Umar bin al-Khattab had been asked about this Verse:

When thy Lord drew forth from the children of Adam-from their Loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! We do testify!" (This), lest ye should say on the day of Judgement: "Of this we were never mindful".

Umar said:

I heard the Prophet (PBUH) had been asked about it and he the Prophet (PBUH) said: "Allah created Adam then He wiped Adam's back with His right hand, and took out a descendant, then Allah said: 'I created those for the Paradise and they would do as the inhabitants of Paradise are doing'. Then He wiped Adam's back, and took out a descendant and He (Allah) said: 'I created those to the Hell-Fire, and they would do as the inhabitants of the Hell-Fire are doing'. Whereupon the Prophet (PBUH) said: "If Allah created the servant to the Paradise, He would use him in the work of the inhabitants of the Paradise till the servant dies while he is working in the works of the inhabitants of the Paradise and he would enter the Paradise, and if Allah created the servant to the Hell-Fire, He would use him in the work of the inhabitants of the Hell-Fire till he dies while he is working in the works of the inhabitants of the Hell-Fire".

It is said when Allah Almighty ordered the angels to bow down to Adam, all of them submitted to Allah's order except Iblis who refused to bow down due to, jealousy and enmity to Adam, therefore Allah Almighty dismissed him (Iblis) from the Divine Presence, and sent him down to the earth accursed satan.

Imam Ahmad narrated on the authority of Abu Huraira that the Prophet (PBUH) said:

"If the son of Adam recited As-Sajda then he prostrated, the Satan would withdraw crying and saying: 'Woe to me, Adam's son had been ordered to prostrate and he did, therefore he would go to the Paradise, and I had been ordered to prostrate but I refused therefore I would go to the Hell-Fire'".



When Adam (PBUH) inhabited the Paradise (if it was in the Heaven or in the earth), he lived with his wife peacefully, eating easily from anywhere they liked, but when they ate from the forbidden tree, their clothes disappeared and they had been sent down to the earth. (We mentioned the differences about the places which they came down on it).

Adam (PBUH) spent some of the time in the Paradise which the commentators had mentioned many traditions about it. Muslim narrated on the authority of Abu Huraira that the Messenger of Allah (PBUH) said: "Allah Almighty created Adam (PBUH) after Asr (afternoon) on Friday; the last creation at the last hour of the hours of Friday, between afternoon and night", also Abu Huraira reported that the Prophet (PBUH) said: "On Friday Adam was created and on it he was made to enter Paradise. On it he was expelled from Paradise". While Ibn Jarir said: "Adam was created in the last hour of Friday, and its hour is equal to 83 years and four months, and he remained shaped as a clay without spirit for 40 years, and he abode in the Paradise before coming down for 43 years and four months".

Ibn Jarir told on the authority of Ibn Abbas that the Messenger of Allah (PBUH) said: "Allah said to Adam: 'O Adam! I have a Holy Place like My Throne, go and build for Me in it a House, and go around it like My angels when they are going around My Throne. Then Allah sent to him an angel and he (the angel) showed him the place and learned him the rites".

Also Ibn Jarir said: "The first food Adam ate on earth was the wheat, which Jibril had brought it, Adam said: 'What is this?' Jibril said: 'This is from the tree which you had been forbidden from it, but you ate,' Adam said: 'What I do with it?' Jibril said: 'Sow it into the earth. Therefore Adam did as Jibril told him, then the wheat grew and Adam reaped it, then he thrashed it and sprinkled it, whereupon he ground it and kneaded it, then he baked it and ate it after great strain, as Allah Almighty said:

So let him not get you both out of the Garden so that thou art landed in misery.

The first clothes which they wore it were from the sheeps' wool, they sheared it then they spun it.

There are differences about if there was a child born to them in the Paradise, some of the commentator said: "Their children were born on the earth only," while others said: "They had children in Paradise, and they were Qabil and his sister". Also the commentators said that in every birth there were one male and one female, and Adam had been ordered to marry every son with the sister of his brother which she had been born with him, and conversely, and it was illegal for brother to marry his sister which she had born with him.

**Story of the Two Sons :** Allah Almighty said:

Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one, but not from the other.

Said the latter: "Be sure I will slay thee." "Surely" said the former, "Allah doth accept of the sacrifice of those who are righteous." If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the Cherisher of the Worlds. For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the Companions of the Fire, and that is the reward of those who do wrong." The (Selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones. Then Allah sent a raven, who scratched the ground, to show him how to hide the naked body of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the naked body of my brother?" Then he became full of regrets.

The two sons of Adam were Qabil and Habil. Qabil was the elder, and Habil the younger, the righteous and innocent one. Presuming on the right of the elder, Qabil was puffed up with arrogance and jealousy which led him to commit the crime of murder.

We shall mention the abstract sayings of the Imams in this story.

As-Sadi narrated on the authority of Ibn Abbas and some of the companions: "Adam (PBUH) was arranging the marriage of every boy from one birth to the girl from the other birth. Habil wanted to marry Qabil's sister but Qabil wanted to marry her also and he refused Adam's order to let his brother Habil marry her. Therefore Adam ordered both of them to present a sacrifice (to Allah), and Adam went to Mecca for pilgrimage.

When the two brothers went to present the sacrifices, Habil offered a fat ram because he was a shepherd, while Qabil offered sheaf of bad plants he had sowed it before, then a fire came down from the sky and burned Habil's sacrifice and left Qabil's sacrifice. Qabil became angry and he said: 'I will kill you, so you can not marry my sister' Habil said to him: "Allah accepts the sacrifice of the pious people'. Ibn' Abbas said that: 'The one who had been killed was stronger than the killer, but his fear from Allah because he was righteous prevented him to do so (killing his brother Qabil or hurt him."

Abu Jafar al-Baqir said: "Adam knew that the sacrifice of Habil will be accepted, therefore Qabil said to Adam: 'Allah accepted his (Habil's) sacrifice because you prayed for him not for me', and he threatened his brother in his self."

One night Habil got late with his flock, therefore Adam sent Qabil to see what made his brother late, when Qabil went to search for Habil he found him, and then said to Habil: 'He (Allah) accepted your sacrifice and did not accept my sacrifice.' Habil said: 'Allah accepts sacrifices from the righteous people.' Qabil became angry and he hit Habil with a piece of iron was with him and he killed his brother,' while others said that Qabil killed Habil with a rock he threw it on his head while he (Habil) was sleeping, still others said that Qabil strangled Habil hardly and bit him like the lion, therefore he died."



Allah Almighty said:

If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the Cherisher of the Worlds.

When Qabil threatened Habil with killing, Habil's answer was full of meanings; He is innocent and Allah-fearing. To the threat of death held out by his brother, he returns a calm reply aimed at reforming of his brother and he refused to return evil for evil. And it had been proved in the two Sahihs that the Prophet (PBUH) said: "When two Muslims confront one another with swords (in hands) both the slayer and the slain would be in Fire." The companions said: "O Allah's Messenger, it maybe the case of one who kills, but what about the slain (why he would be put in Hell-Fire)?" There upon he said: "He also intended to kill his companion."

As Allah Almighty said in Surat Al-Maidah: 29 what was the answer of Habil to Qabil, and its meaning that: "I am not going to retaliate, though there is as much power in me against you as you have against me. I fear my Maker, for I know He cherishes all His Creation. Let me warn you that you are doing wrong. I do not intend even to resist, but do you know what the consequences will be to you? You will be in torment."

Imam Ahmad said on the authority of Abdullah bin Masud that Allah's Apostle (PBUH) said: "No person who is killed unjustly, but the share of (this offence of his also) falls upon the first son of Adam, for he was the first to introduce killing."

Allah Almighty said:

Then Allah sent a raven, who scratched the ground, to show him how to hide the naked body of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the naked body of my brother?" Then he became full of regrets.

When Qabil killed Habil he carried him on his shoulders for one year, while other narrators said that he carried him for a hundred years till Allah Almighty sent two ravens.

As Sadi said on the authority of some of the companions:

"Then they fought one another (the ravens), one of them killed the other, then the killer scratched the ground and made a hole and threw the killed raven in it and buried it. When Qabil saw the raven, Woe is me! said he; "Was I not even able to be as this raven, and to hide the naked body of my brother?". Therefore he did like the raven and he (Qabil) buried his brother".

There is a mountain in the north of Damascus that contains a cave called magarat Ad-Dam. (The cave of blood) is very famous, for being the place where Qabil killed Habil, according to what the people heard from Ahl-al-Kitab (the people of the Book).

Imam Abu Jafar bin Jarir said in his book of history that: "Hawa gave birth to forty children in twenty times, "related by Ibn Ishaq and he mentioned their names, While others said: "One hundred and twenty births, in every time one boy and one girl. First ones of them were Qabil and his sister Qalima, and the last ones were Abdul-Mugith and his sister Umm-ul-Mugith".

Then the people spread after that in the earth and became more and grew as Allah Almighty said:

O mankind! fear Your Guardian Lord, who created you from a single Person, created out of it, his mate, and from them twain scattered (like seeds) countless men and women.

The historians related that Adam does not die till he saw from his descendants, the sons of the sons of his children became 400,000.

*How Many Prophets?* Ibn Habban narrated in his Sahih that Abi Zarr said: "I asked the Prophet (PBUH): 'O Prophet of Allah, how many the Prophets are?' The Prophet (PBUH) said: '124,000' Then I said: 'O Prophet of Allah, how many Messengers of them?' The Prophet (PBUH) said: Three hundred and thirteen.' Then I said: 'Which one of them is the first?' The Prophet (PBUH) said: Adam.' Then I said: 'O Prophet of Allah, is he (Adam) a legate Prophet?' The Prophet (PBUH) said: 'Yes, Allah had created him by His hand, and breathe into him from His spirit'".

At-Tabari narrated on the authority of Ibn Abbas that the Prophet of Allah (PBUH) said: "The best one of the angels is Jibril, the best one of the Prophets is Adam, the best one of the days is Friday, the best one of the months is Ramadan, the best one of the nights is Laylat-ul-Qadr (the Night of Power) and the best one of the women is Maryam the daughter of Imran".

In the tradition of the Night Journey the Prophet (PBUH) said: "When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: 'Welcome to the righteous Apostle and the righteous son' I asked Jibril: 'Who he was' and he (Jibril) replied: 'He is Adam and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of the Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept'".

Abdullah bin Umar narrated that the Prophet (PBUH) said: "When Allah Almighty created the Paradise, the angels said: 'O our Lord, make this (the Paradise) for us, You had created for Adam's children the earth to eat and drink in it' Allah Almighty said:

'I made it for My righteous servants from Adam's children'".



### PROPHETS SHITH AND IDRIS (PBUH)

**Prophet Shith (PBUH)** : The meaning of Shith is the Gift (of Allah) and Adam called him with this name because he (Shith) was born after the killing of Habil.

Abu Zarr narrated that the Prophet (PBUH) said: "Allah sent down one hundred and four leafs (page of a book), fifty leaf to Shith."

When Adam (PBUH) was dying he committed his son Shith and taught him the hours of the night and the day, and he taught him how to worship in these hours, also Adam informed Shith about the happening of the Deluge. Muhammad bin Ishaq said: "The genealogy of Adam's children all ended to Shith, while all the other children of Adam had exterminated".

When Adam died on Friday the angels arrived with a shroud and scent from the Paradise and they consoled his son Shith. Ibn ishaq said: "The sun and the moon eclipsed for seven days with its nights".

Abdullah bin Imam Ahmad said on the authority of Hadbah bin Khalid that Ibn Dhmrā As-Saadi said: I saw an old man in the city speaking, I asked about him and they told me that he is Abi bin Kab, the old man was saying: "When Adam was dying, he said to his sons: 'O my sons, I wish from the fruits of Paradise'. Therefore his sons went to ask for it but the angels met them and they were carrying Adam's shroud and instruments of digging the ground and they said: 'O Adam's sons, what you want?' They said: 'Our father is ill and he wished from the fruits of the Paradise.' The angels said: 'Go back, your father's time is over'. When the angels came, Hawa knew them and she resorted to Adam. Therefore Adam said to her: 'Leave me with the angels of my Lord'. After he (Adam) died the angels washed him, shrouded him and perfumed him. Then they dug for him, prayed for him, put him in the grave, and they made ablution to him in his grave, buried him and they (the angels) said: 'O Adam's children, this is your *Sunnat* (law)".

There are differences about the place which Adam (PBUH) was buried in it, some of the narrators said that Adam had been buried in the same mountain which he had been sent down on it and this mountain is in India, while others said that he was buried in the mountain of Abi Qabis in Mecca, and also it is said that Nuh (PBUH) in the time of the Deluge carried Adam's and Hawa's bodies in a coffin and buried them in Bayt-ul-Maqdis (Jerusalem).

Ibn "Asakir narrated on the authority of some people: "Adam's head at Ibrahim's Mosque and his legs at the rock of Bayt-al-Maqdis, and Hawa dies after him in one year".

The commentators said many stories about Adam's age, but as Ibn Abbas and Abu Huraira told that the Prophet of Allah (PBUH) said: "Adam's age had been written in the *Lawhi-Mahfuz* (the Guarded Plank) one thousand years".

After the death of Adam, his son Shith continued the mission as a Prophet according to

the tradition narrated by Ibn Habban in his Sahih that the Prophet of Allah (PBUH) said: "Fifty leafs (page of a book) had been sent down to Shith.

When Shith was dying he directed his son Anush to continue the mission after him, then Anush directed his son Qinan, then Qinan directed his son Mahlayil: and he is the one (as the Persians saying) who was the king of the seven regions, and he is the first one who cut the trees, also he who built the big cities; the big forts and Babylon, and he (Mahlayil) defeated Iblis and his soldiers and he had a great kingdom which remained for forty years.

When Mahlayil died, his son Yarad continued till the time of his death came, therefore he directed his son Idris.

**Prophet Idris (PBUH)** : Allah Almighty said:

Also mention in the Book Idris: he was a man of truth (and sincerity), (and) a Prophet: and We raised him to a lofty station.

Allah Almighty had praised Idris and described him with the Prophecy and the righteousness, and Allah's Messenger (PBUH) is from the lineage of Idris (PBUH) as it had been mentioned by some of the commentators. He was the third Prophet after Adam and Shith ("Alayhimus-Salam).

Ibn Ishaq said: "Idris was the first one who wrote by pen, and had been contemporary with Adam (PBUH) for three hundred and eighty years".

The Messenger of Allah (PBUH) said in the tradition of the Night Journey: "Then he (Jibril) ascended with us to the fourth heaven. Jibril asked for the (gate) to be opened, and it was said: 'Who is he?' He replied: 'Jibril'. It was (again) said: 'Who is with you?' He said: 'Muhammad'. It was said: 'Has he been sent for?' He replied: 'He has indeed been sent for'. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being. (About Idris) Allah the Exalted and the Glorious, has said: And We raised him to a lofty station".

### PROPHET NUH (PBUH)

Hadrat Nuh was born after the death of Adam (PBUH) in one hundred and twenty six years, and this on the authority of Ibn Jarir and others.

In Sahih Al-Bukhari Ibn 'Abbas said: "Between Adam and Nuh ten centuries all were in Islam", so if the meaning of century is one hundred years, in this case there will be one thousand years between them, but it maybe more.

If the meaning of century is a whole generation as Allah Almighty said:

How many generations have We destroyed after Nuh? And as it is known the generations before Nuh (Alayhimus-Salam) were living for a long time, in this case it will be thousands of years between Nuh and Adam (Alayhimus-Salam).



Allah Almighty sent Nuh as a Mercy to the people because they became idolaters and blasphemers, and his people had been called the children of Rasib (Banu Rasib).

*Prophet's Mission* : Nuh's mission started when his age was fifty years old, also it was said that his age was three hundred and fifty years old when he started his mission, while others said his age was four hundred and eighty years old when he started his mission.

Allah Almighty mentioned Nuh's story in many Surats in the Holy Quran, and how he attacked the wickedness of his people, and he preached them, but he was laughed at for a madman, for he mentioned the Great Day to come in the Hereafter. Therefore Allah Almighty punished the unbelievers by the deluge, but Nuh and those who believed in him were saved by the Ark.

Allah Almighty said:

We sent Nuh to his people. He said: "O my people worship Allah! ye have no other god but him. I fear for you the Punishment of a dreadful Day!" The leaders of his people said: "Ah! we see there in evident error." He said: "O my people! there is no error in me; on the contrary I am a messenger from the Lord and Cherisher of the Worlds!" "I but convey to you the message of my Lord. Sincere in my advice to you, and I know from Allah something that ye know not. "Do ye wonder that there hath come to you a reminder from your Lord, through a man of your own people, to warn you, so that ye may fear Allah and happily receive His Mercy?" But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the Flood those who rejected Our Signs, they were indeed a blind people!

Relate to them the story of Nuh. Behold! he said to his People: "O my People, if it be hard on your (mind) that I should stay (with you) and remind (you) the Signs of Allah, -yet I put my trust in Allah get ye then an agreement about your plan and among your Partners, so your plan be not to you dark and dubious. Then pass sentence on me, and give me no respite. But if ye turn back. (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's Will (in Islam)." They rejected him, but We delivered him, and those with him in the Ark, and We made them inherit (the earth), while We drowned in the Flood those who rejected Our Signs. Then see what was the end of those who were warned but heeded not!

We sent Nuh to his People (with a mission); "I have come to you as a clear warner. "That ye serve none but Allah: verily I do fear for you the punishment of a Grievous Day." But the Chiefs of the Unbelievers among his People said: "We see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us, apparently nor do we see in you (all) any merit above us: in fact we think ye are liars!" He said: "O my People! see ye if (it be that) I have a Clear Sign from my Lord

and that He Hath sent Mercy unto me from Him, but that the Mercy hath been obscured from your sight? Shall we compel you to accept it when ye are overse to it? "And O my People! I ask you for no wealth I return: my reward is from none but Allah: but I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones! "And O my People! Who would help me against Allah if I drove them away? Will you not then take heed? "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despite that Allah will not grant them (all) that is good: Allah know the best what is in their souls: I should, if I did, indeed be a wrong-doer."

They said: "O Nuh! Thou hast disputed with us, and (much) has thou prolonged the dispute with us: now bring upon us what thou threatend us with, if thou speakest the truth!?" He said: "Truly, Allah will bring it on you if He wills, - and then, ye will not be able to frustrate it! "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! And to Him will ye return!" Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! And I am free of the sins of which ye are guilty! It was revealed to Nuh: "None of thy People will believe except those who have believed already! So grieve no longer over their (evil) deeds. "But Construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood). "Forth with he (starts) constructing the Ark: everytime that the Chiefs of his People passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise! "But soon will ye know who it is on whom will descend a Chastisement that will cover them with shame, on whom will be unloosened a chastisement lasting." At length behold! There came Our Command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the Word has already gone forth, - and the Believers." But only a few believed with him. So he said: "Embark ye on the Ark in the name of Allah, whether it move or be at rest! For my Lord is, be sure, of forgiving, Most Merciful!" So the Ark sailed with them on the waves (towering) like mountains. And Nuh called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!" The son replied: "I will betake myself to some mountain: it will save me from the water." Nuh said: "This day nothing can save, from the Command of Allah, any but those on whom He hath mercy ." And the waves came between them, and the son was among those who were drowned. Then the word went forth: "O earth! swallow up thy water, and O sky! withhold (thy rain)!" And the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" And Nuh called upon his Lord and said: "O my Lord! surely my son is of my family and Thy promise is true, and Thou art the Justice of Judges!" He said:



"O Nuh! he is not of thy family: for his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou become one of the ignorants!" Nuh said: "O my Lord! I do seek refuge with Thee, from asking Thee for that of which I have no knowledge and unless Thou forgive me and have Mercy on me, I should indeed be among the losers! The word came: "O Nuh come down (from the Ark) with Peace from Us, and Blessing on thee and on some of the Peoples (who will spring) from those with thee: but (there will be other) Peoples to whom We shall grant their pleasures (for a time) but in the end will a grievous Chastisement reach them from Us." Such are some of the stories of the Unseen, which We have revealed unto thee before this, neither thou nor thy People knew them. So preserve patiently: for the End is for those who are righteous.

Remember Nuh, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress. We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.

And certainly We sent Nuh to his people: he said, "O my people! Worship Allah! Ye have no other god but him. Will ye not fear (Him)?" The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers). He could have sent down angels: never did we hear such a thing (as he says), among our ancestors of old." (And some said): "He is only a man possessed: wait (and have patience) with him for a time." (Nuh) said: "O my Lord! help me: for that they accuse me of falsehood!" So We inspired him (with this message); "Construct the Ark within Our sight and under Our guidance: then when comes Our command, and the oven gushes forth, take thou on board pairs of every species, male and female, and thy family - except those of them against whom the Word has already gone forth: and address Me not in favour of the wrong-doers: for they shall be drowned (in the Flood). And when thou hast embarked on the Ark-thou and those with thee, — Say: "Praise be to Allah, Who has saved us from the people who do wrong." And say: "O my Lord! enable me to disembark with Thy blessing: for Thou art the Best to enable (us) to disembark." Verily in this there are Signs (for men to understand); Lo! We put (men) to test.

The people of Nuh rejected the messengers. Behold, their brother Nuh said to them: "Will ye not fear (Allah)? "I am to you a trust worthy messenger. "So fear Allah, and obey me. No reward do I ask of you for it: my reward is only from the Lord of the Worlds: "So fear Allah, and obey me." They said: "Shall we believe in thee when it is the meanest that follow thee?" He said: "And what do I know as to what they do? "Their account is only with my Lord, if ye could (but) understand. "I am not one to drive away those who believe. "I am sent only as a plain water". They said: "If thou desist not, O Nuh! thou shall be stoned (to death). He said: "O my Lord! truly my people have rejected me. "Judge thou, then, between me and them openly, and deliver me and those of the

Believers who are with me. So We delivered him and those with him. In the Ark filled (with all creatures). There after We drowned those who remained behind. Verily in this is a Sign: but most of them do not believe. And verily thy Lord is He, the Exalted in Might, Most Merciful.

We did send Nuh to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin. But We saved him and the Companions of the Ark, and We made the (Ark) a Sign for all Peoples!

**Sent with Command :** In the name of Allah, Most Gracious, Most Merciful. We sent Nuh to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Chastisement." He said: "O my People I am to you a Warner, clear and open: "That ye should worship Allah, fear Him, and obey me: "So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew. "He said: O my Lord! I have called to my People night and day: "But my call only increases (their) flight (from the Right). "And every time I have called to them, that Thou Mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance. "So I have called to them aloud; "Further I have spoken to them in public and secretly in private, "Saying, 'ask forgiveness from you Lord, for He is Oft-Forgiving;' 'He will send rain to you in abundance;' 'Give you increase in wealth and sons: and bestow on you gardens and bestow on you rivers (or flowing water)."

'What is the matter with you, that ye are not conscious of Allah's majesty,' 'Seeing that it is He that has created you in diverse stage?' 'See ye not how Allah has created the seven heavens one above another, " And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?' 'And Allah has produced you from the earth, growing (gradually),' And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)? " And Allah has made the earth for you as a carpet (spread out), "That ye may go about therein, in spacious roads." Nuh said: " O my Lord, they have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss. "And they have devised a tremendous Plot. "And they have said (to each other), Abandon not your gods: abandon neither Wadd nor Suwa', neither Yaguth nor Yauq, nor Nasr;- "They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)." Because of their sins they were drowned (in the flood), and were made to enter the Fire and they found in lieu of Allah- none to help them. And Nuh said: "O my Lord! Leave not of the Unbelievers, a single one on earth! "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones, "O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in Perdition!"



Nuh (PBUH) had been mentioned in other Surats in the Holy Quran and Allah Almighty praised him and condemned those, who were against him.

We have sent thee inspiration, as We sent it to Nuh and the Messengers after him: We sent inspiration to Ibrahim, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. Of some messengers We have already told thee the story; of others we have not; and to Moses Allah spoke direct; Messengers who gave good news as well as Warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power.

That was Our argument which We gave to Ibrahim (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge. We gave him Isaac and Jacob: all (three) We guided and before him, We guided Nuh, And among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the Righteous: And Ismail and Elisha, and Jonas, and Lot: and to all We gave favour above the nations: (to them) and to their fathers, and progeny and brethren: We chose them, and We guided them to a straight Way.

Hath not the story reached them of those before them? The people of Nuh, and Ad, and Thamud: the people of Ibrahim, the men of Madain, and the Cities overthrown. To them came their messengers with Clear Signs. It is not Allah Who wrongs them, but they wrong their own souls.

Has not the story reached you, (O people!), of those who (went) before you? - of the people of Nuh, and Ad, and Thamud? - and of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."

But there were people before them, who denied (the Sign) the People of Nuh, and the Confederates after them: and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to obliterate the Truth: but it was I that seized them! and how (terrible) was My Requital! Thus was the Word of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!

The same religion has He established for you as that which He enjoined on Nuh - which We have sent by inspiration to thee - and that which We enjoined on Ibrahim, Moses, and Jesus: namely, that ye should remain steadfast in Religion, and make no divisions there in: to those who worship other things than Allah, hard is the way to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

Before them was denied (the Hereafter) by the People of Nuh, the Companions of the

Rass, the Thamud, the "Ad, Pharaoh, the Brethren of Lut, the Companions of the Wood, and the People of Tubba'; each one (of them) rejected the messengers, and My warning was duly fulfilled (in them).

And before them, the people of Nuh, for that they were (all) most unjust and most insolent transgressors.

And We sent Nuh and Ibrahim, and established in their line Prophethood and Revelation: and some of them were on right guidance, but many of them became rebellious transgressors.

Allah sets forth, for an example to the Unbelievers, the wife of Nuh and the wife of Lut: they were (respectively) under two of our righteous servants but they betrayed their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"

*After the Righteous Centuries*: After the righteous centuries finished the people of that time became idolaters, and the reason is according to what Al-Bukhari told on the authority of Ibn Jarir in his commentary to the saying of Allah Almighty:

And they have said (to each other), abandon not your gods: abandon neither Wadd nor Suwa, neither Yaguth nor Yauq, nor Nasr.

"The names (of the idols) formerly belonged to some pious men of the people of Nuh, and when they died, Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them."

While Ibn Jarir said in his commentary, "The people were righteous in the period between Adam and Nuh, and they had good leaders to follow them, but after the death of those leaders, the people said: 'If we make images like them (the leaders), our worship will be better because we will remember them'. Therefore they started to worship the images".

Ibn Hatam told that Ahmad bin Mansur said: "Some people mentioned the name of Yazid bin al-Muhallab, while Abi Jafar was praying, after he finished his prayer he said: 'You mentioned Yazid, he had been killed in the first place where Allah Almighty was not worshipped'. Then he mentioned Wadd and said: 'He was a righteous man and his people loved him so much. When he died his people remained around his grave in Babylon, therefore Iblis came to them in the shape of a human and spoke to them: As I see, you are very sad for him, I will make image like him so you can always remember him'. The people agreed on Iblis' offer. Whereupon Iblis said: 'I will make image of him in every house so you can remember him'. Afterwards that image became as a god to them and to their children instead of Allah.



Hence after those long times the people made their own images and started to worship it instead of Allah Almighty.

**For Saving the People :** Allah Almighty sent His Messenger Nuh (PBUH) to the region in order to save the people from the affliction of the idolatry and to tell the people to worship Allah Almighty alone without associating anything with Him.

Nuh (PBUH) was the first of the Messenger (sent) on the earth, and this is proved by the two Sahihis in the tradition of the intercession where Abu Huraira narrated that the Messenger of Allah (PBUH) said: "Some would say to the others: 'Go to Adam'. And they would go to Adam and say: 'O Adam, thou art the father of mankind. Allah created thee by His Own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us?' Adam would say: 'Verily, my Lord is angry to an extent to which he had never been angry before nor would He be angry afterward. Verily, He had forbidden me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Nuh'. They would come to Nuh and would say: 'O Nuh, thou art the first of the Messenger (sent) on the earth, and Allah named thee as a (Grateful Servant) intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us?' He (Nuh) would say: 'Verily, my Lord is angry today as he had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself'..... etc.

When Allah Almighty sent Nuh (PBUH) to the people, he asked them to worship Allah alone without partner and to leave the idolatry because there is no god save Allah and no Lord save Him, and that was the message of the Messengers who came after Nuh whom they were from his lineage also, as Allah Almighty said:

And We made his progeny O endure (on this earth).

It means that every Prophet after Nuh (PBUH) is from his lineage even Ibrahim (PBUH), as Allah Almighty said:

And We sent Nuh and Ibrahim, and established in their line Prophethood and Revelation.

Therefore Nuh said to his people: O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of the dreadful Day!, and he called them to worship Allah night and day, secretly and openly because none has the right to be worshipped but Allah, and he frightened them from Allah's punishment but all this was in vain and his people did not believe in him and accused him of being in plain error.

Hence Nuh (PBUH) said to them: "I am not wrong as you pretended, but I am on the right path of Allah the Lord of (mankind, jinns and all that exists) a Messenger from Him

to you, I but convey to you the Message of my Lord. Sincere is my advice to you, and I know from Allah something ye know not.

The people also said to Nuh: "We see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us, apparently nor do we see in you (all) any merit above us: in fact we think ye are liars!"

The unbelievers were surprised to see a normal man like them, as a Prophet, and they disrespected Nuh and his followers by describing them as a low and weak, then they said that they can not believe or do what these fellows, and accept what Nuh's followers accepted because they thought that they are better than Nuh's followers.

But what they said is wrong because accepting the truth and following it, is the right way to get Allah's satisfaction.

He said: "O my people! see ye if (it be that) I have a Clear Sign from my Lord and that He hath sent Mercy unto me from Him, but that the Mercy hath been obscured from your sight? Shall we compel you to accept it when ye are averse to it?"

As Allah Almighty mentioned Nuh (PBUH) spoke with the unbelievers gently calling them to accept with goodwill what is for their own benefit and as Allah Almighty said:

Invite (all) to Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best.

**No Reward Desired :** Whereupon Nuh (PBUH) addressed the unbelievers by saying that he seeks no reward from them but will bear any insults they heap on him, for he looks to Allah rather men. But if they insult the poor and needy who come to him in Faith, and think that he would send them away in order to attract the great ones of the land, he tells them plainly that they are mistaken. Infact, he has no hesitation in telling the blunt truth that they (the unbelievers) are the ignorant ones, and he said to them:

And O my People! who would help me against Allah if I drove them away? Will ye not then take heed?

Therefore when the unbelievers of Quraish asked the Messenger of Allah (PBUH) to send the poor believers away like Ammar, Suhaib, Bilal and others, Allah Almighty prevented the Prophet (PBUH) to do so, and this is clear in (Surat Al-Anam) and (Surat Al-Kahf).

Then Nuh said to the unbeliever:

I tell you not that with me are the Treasures of Allah nor do I know what is hidden, nor claim I to be an angel.

"I am just a servant for Allah Almighty and I don't have the knowledge that Allah Has, not even I can do anything except what Allah had destined for me, and I



do not say to those whom your eyes look down upon that Allah will not bestow any good on them because Allah perhaps sees in them something which you (the arrogant chiefs of the unbelievers) are lacking".

For a long time the argument continued between Nuh (PBUH) and the unbelievers as Allah Almighty said: We did send Nuh to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin, and in spite of this long period, his contemporaries from the unbelievers failed to listen and they refused to go on the right way and to follow the truth.

They said: "O Nuh! thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?"

To the blasphemous challenge addressed to Nuh his only answer could be: "I never claimed that I could punish you. All punishment is in the hands of Allah, and He knows best when His punishment will descend. But this I can tell you! His punishment is sure if you do not repent, and when it comes, you will not be able to ward it off".

When Nuh (PBUH) despaired from the unbelievers and after what they had done to him and to his followers, he invoked Allah Almighty to take revenge from them and Allah accepted his invoke, as Allah Almighty said:

In the days of old, Nuh cried to Us, and We are the Best to hear prayer. And We delivered him and his people from the Great Calamity.

**An Ark for Deluge :** Then Allah Almighty ordered Nuh (PBUH) to build an ark under special instructions of Allah and whenever the unbelievers saw him or passed by him, they made a mockery of him and of what he was doing, and for the time being the worldly ones looked down on Nuh and the Believers as they always do but Nuh (PBUH) and his followers relied on Allah, and pitied their critics for knowing no better.

Al-Bukhari narrated on the authority of Abu Said Al-Khudri that Allah's Messenger (PBUH) said: "Nuh will be called on the Day of Resurrection and he will say: 'Labbaik and Sadaik, O my Lord! Allah will say: 'Did you convey the Message?' Nuh will say: 'Yes'. His nation will then be asked: 'Did he convey the Message to you?' They will say: 'No warner came to us'. Then Allah will say to Nuh: 'Who will bear witness in your favour?' He will say: 'Muhammad and his followers'. So they (i.e. Muslims) will testify that he conveyed the Message. And the Messenger Muhammad (PBUH) will be a witness over yourselves, and that is what is meant by the statement of Allah Almighty:

Thus have We made of you An Ummat justly balanced. That ye might be witnesses over the nations, and the Messenger a witness over yourselves.

Also Abu-Huraira reported that Allah's Messenger (PBUH) had said: "May not I inform you about the antichrist what no Apostle of Allah narrated to his people? He

would be one-eyed and he would bring along with him an image of Paradise and Hell-Fire and what he would call as Paradise that would be Hell-Fire and I warn you as Nuh warned his people."

Allah Almighty said:

Nuh said: "O my Lord! help me for that they accuse me of falsehood!". So We inspired him (with this message);

"Construct the Ark within Our sight and Our guidance."

Allah Almighty ordered Nuh to construct a big ship (which the commentators described it with different descriptions) but it was constructed under the instruction of Allah Almighty.

Then Allah Almighty said:

When comes Our command, and the oven gushes forth, take thou on board pairs of every species, male and female, and thy family except those of them against whom the Word has already gone forth: and address Me not in favour of the wrongdoers: for they shall be drowned (in the Flood)."

Allah Almighty ordered Nuh (PBUH) to take on board a pair of opposite sexes from every kind of species, and his family except his son Yam who was disobedient and recalcitrant.

The commentators disagreed about the number of the people who were with Nuh on board, Ibn "Abbas said they were eighty, while others said they were less than eighty."

**The Deluge :** Allah Almighty: "And when thou hast embarked on the Ark-thou and those with thee, - say: "Praise be to Allah, Who has saved us from the people who do wrong." And say: "O my Lord! enable me to disembark with Thy blessing: for Thou art the Best to enable (us) to disembark."

Allah Almighty ordered Nuh (PBUH) to thank Him for His Grace by saving him and his followers from the unbelievers as Allah Almighty said: That has created pairs in all things, and has made for you ships and cattle on which ye ride, in order that ye may sit firm and square on their backs, and when so seated, ye may remember the (kind) favour of your Lord, and say, "Glory to Him Who Has subjected these to our (use), for we could never be able to do it. "And to our Lord, surely, must we turnback!"

Therefore the supplication to Allah Almighty is an ordinance in the beginning of the matters and in its end as Allah Almighty said to His Prophet Muhammad (PBUH) when he immigrated:

"O my Lord! let my entry be by the Gate of Truth and Honour; and likewise my exit by the Gate of Truth and Honour; and grant me from Thee an authority to aid (me).



Hence Nuh (PBUH) submitted to Allah's commandment So he said: "Embark ye on the Ark in the name of Allah, whether it move or be at rest! for my Lord is, be sure, oft-Forgiving, Most Merciful!" Allah Almighty said: So the Ark sailed with them on the waves (towering) like mountains and He sent heavy rain on the earth like the waves, also the water like fountains gushed from the earth, as Allah Almighty said:

Then he called on his Lord: "I am one overcome; do Thou then help (me)!" So We opened the gates of heaven, with water pouring forth. And We caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed. But We bore him on the (Ark) made of broad planks and caulked with palm-fibre: she floats under Our eyes (and care): a recompense to one who had been rejected (with scorn)!"

The commentators said: "The torrents of rain from the sky combined with the gush of waters from underground springs, and caused a huge Flood which inundated the earth and everything alive became dead".

And Nuh called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!" The son replied: "I will betake myself to some mountain: it will save me from the water." Nuh said: "This day nothing can save, from the Command of Allah, any but those on whom He hath mercy!" and the waves came between them, and the son was among those who were drowned.

Although Nuh called his son Yam to embark with them but he refused to listen to his father's calling because he did not believe in Allah and he thought that the mountain peaks will save him, not knowing that the peaks were themselves being submerged, and as a result he died with the unbelievers.

Then the word went forth: "O earth! swallow up thy water, and O sky! with hold (thy rain)!" And the water abated and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

When all the unbelievers died Allah Almighty ordered the earth to swallow the water and He stopped the sky from raining, and as Nuh (PBUH) prayed to Allah (to cutoff all the roots of sin) Allah Almighty answered his prayer by drowning all the blasphemers.

Some of the commentators narrated that the unbeliever giant Awj bin Anaq (Ibn Anaq) remained alive since the time of Nuh (PBUH) till the time of Musa (PBUH), and this is not acceptable because Allah Almighty drowned all the unbelievers even Nuh's son. Then the commentators said that the length of Ibn Anaq was 3333 cubits and this is also wrong according to the tradition of the Messenger of Allah (PBUH): "Allah created Adam with his length of sixty cubits, then the people who followed him (Adam) continued to diminish in size up to this day".

Nuh (PBUH) asked Allah Almighty about his son because Allah promised him to save his family, and his son (Yam) is a part of the family, but Allah told him that there can be

no compromise with evil, and his son is unbeliever therefore he would be punished as a result for his disobedience.

The word came: "O Nuh! come down (from the Ark) with peace from Us, and Blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will grievous Chastisement reach them from Us."

**Believers Saved :** When the water dried and the Ark rested on Al-Judi (one famous mountain), Allah Almighty ordered Nuh to leave the Ark with peace and blessing from Allah on him and on his family, and on all the righteous people who were saved with him. And their descendants were also promised those blessings on condition of righteousness.

The commentators said that all the humankind in these days are from the lineage of Nuh's sons: Sam, Ham and Yafith according to Allah's saying: And made his progeny to endure (on this earth).

Imam Ahmad told that the Prophet (PBUH) said: "Sam is the father of the Arabs, Ham is the father of the Abyssinians and Yafith is the father of the Romans," related by At-Tirmizi.

Other commentators related that: "Sam, Ham and Yafith were born after the Deluge, but before the Deluge their was Qanan who drowned afterwards and Abir who died before the Deluge".

Albaabin Ahmad told on the authority of 'Ikrima that Ibn Abbas said: "There were on the ship with Nuh (PBUH) eighty men with their families. They remained on the ship for one hundred and fifty days, whereupon Allah Almighty sent the ship to Mecca and it perambulated over the Old House for forty days, then Allah sent it to Al-Judi and it rested on the mountain. Afterwards Nuh sent the crow to bring for him the news, but it remained and got busy with eating. Then he sent the pigeon and it came back with olive's leaf and its legs stained with clay, hence Nuh knew that the water dried and, he came down to the base of Al-Judi, there he built a village and called it Thamanin (eighty). From that day they (the people) started to speak with eighty languages; one of it was the Arabic, and some of them couldn't understand the speaking of the others therefore Nuh was expressing for them".

Ibn Abbas reported that the Messenger of Allah (PBUH) arrived in Medina and found the Jews fasting on the day of Ashuraa. The Messenger of Allah (PBUH) said to them: "What is the (significance) of this day that you fast on?" "They said:" It is the day of great (significance) when Allah delivered Musa and his people, and drowned the Pharaoh and his people (and it is the day when the ship settled down in Al-Judi), Nuh and Musa observed fast out of gratitude and we also observe it "Upon this the Messenger of Allah (PBUH) said: "We have more right, and we have a closer connection with Musa than you have; "so Allah's Messenger (PBUH) observed fast (on the day of Ashuraa), and gave



orders that it should be observed. And this tradition is a good proof to the Flood, narrated by non-Muslim people and against the saying of some of the unbelievers whom denied the Deluge's happening.

Allah Almighty said:

"Verily he was a devotee most grateful".

Nuh (PBUH) was grateful to Allah Almighty in everything he was doing like eating, drinking and wearing because he was a thankful servant working with sincerity to his Lord.

Anas bin Malik reported that Allah's Messenger (PBUH) said: "Allah is pleased with His servant who thanks Him (Al-Hamdu Lillah) while taking a morsel of food and while drinking".

Abdullah bin Umar reported that the Messenger of Allah (PBUH) said: "Nuh (Alay-his-Salam) fasted all the age except 'Eid-ul-Fitr and 'Eid-ul-Adha, Daud fasted half of the age, and Ibrahim fasted three days from every month for all the age".

**Pilgrimage of Nuh (PBUH) :** Al-Hafiz Abu Yala told on the authority of Ibn Abbas that the Messenger of Allah (PBUH) went for pilgrimage and when he reached Asian's valley he said: "O Abu Bakr, which valley is this one? which valley is this one?" Abu Bakr said: "This is Asian's valley". The Prophet (PBUH) said: "Nuh, Hud and Ibrahim all passed from this valley".

**Nuh's Commandment :** Imam Ahmad narrated on the authority of Abdullah bin Amr who said: "We were with the Messenger of Allah (PBUH) and came one man wearing very expensive Juba (oriental outer open robe). Whereupon the Prophet (PBUH) said: 'Your friend put (wore) the most expensive dress on his body'. Then the Prophet (PBUH) caught the man's Juba and said: 'I see on you the dress of who don't think! Then the Prophet (PBUH) said: When Nuh (PBUH) was dying he said to his son: 'I order you with two things and prohibit you from two things.

I order you with Lailaha illallah (There is no god save Allah) and with Subhan Allah wa bihamdihi (Hallowed be Allah, and all praise is due to Him); and I prohibit you from the polytheism and the arrogance'. Whereupon the messenger of Allah (PBUH) said: 'He who has in his heart the weight of a mustard seed of pride shall not enter Paradise".

Ibn 'Abbas said: "Nuh started his mission when his age was four hundred and eighty years, and he lived after the Deluge three hundred and fifty years, so as a result he lived for one thousand and seven hundred and eighty years."

Ibn Jarir and Al-Arzaqi told on the authority of Abdur Rahman Ibn Sabit and others that the grave of Nuh (PBUH) is in Al-Masjid Al-Haram.

## PROPHET HUD (PBUH)

Hud (PBUH) was from a tribe called Ad bin Ahws bin Sam bin Nuh. This tribe settled down in the sand's mountains situated in Yemen between Umman and Hadramut, and the name of their valley is Mugith. They were living in tents with big pillars as Allah Almighty said:

"Seest thou not how thy Lord dealt with the Ad (people), of the (city of) Iram, with lofty pillars, and they are the first Ad according to Allah Almighty's saying: Of the (city of) Iram, with lofty pillars, the like of which were not produced in (all) the land".

In Sahih Ibn Habban on the authority of Abu Zarr in his long tradition in mentioning the Prophets and the Messengers: "Of them four are Arabs-Hud, Salih, Shuaib and the Prophet Muhammad (PBUH)", and Hud (PBUH) was the first one who spoke Arabic according to some narrators.

Ad people were the first who worshipped the idols after the Deluge and their idols were Samadan, Samudan and Haran.

Allah Almighty sent to Ad people, Hud (PBUH) who asked them to worship Allah and to leave the idols' worship.

"To the Ad people, (We sent) Hud, one of their (own) brethern: he said: "O my people! worship Allah! ye have no other god but Him. Will ye not fear (Allah)?" The leaders of the unbelievers among his people said: "Ah: We see thou art in folly!" and "We think thou art a liar!" He said: "O my people! there is no folly in me" but (I am) a messenger from the Lord and Cherisher of the Worlds! "I but convey to you the messages of my Lord: I am to you a sincere and trustworthy adviser". "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? Call in remembrance that He made you inheritors after the people of Nuh, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper." They said: "Comest thou to us, that we may worship Allah alone, and give up that which our fathers used to worship bring us what thou threatenest us with, if so be that thou tellest the truth!" He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised- ye and your fathers, — without authority from Allah? Then wait: I am amongst you, also waiting." We saved him and those who adhered to him, by Our Mercy and We cut off the roots of those who rejected Our Signs and did not believe."

"Then We raised after them another generation. And We sent to them a messenger from among themselves, (Saying), "Worship Allah! ye have no other god but Him. Will ye not Fear (Him)?" And the chiefs of his people, who disbelieved and denied the Meeting in the Here after, and on whom We had bestowed the good things of this life, said: "He is no more than



a man like yourselves: he eats and drinks of what ye drink. "If ye obey a man like yourselves, behold, it is certain ye will be lost. "Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)? "Far, very far is that which ye are promised! "There is nothing but our life in this world! We shall die and we live! but we shall never be raised up again! "He is only a man who invents a lie against Allah, but we are not the ones to believe in him! (The prophet) said: "O my Lord help me: for that they accuse me of falsehood. " (Allah) said: "In but a little while, they are sure to be sorry!" Then the Blast overtook them with justice, and We made them as rubbish of dead leaves so away with the people who do wrong!"

**Disobeying People :** "The Ad (people) rejected the messengers. Behold, their brother Hud said to them: "Will ye not fear (Allah)? "I am to you a messenger worthy of all trust: "So fear Allah and obey me. "No reward do I ask of you for it: my reward is only from the Lord of the Worlds. "Do ye build a landmark on every high place to amuse yourselves? "And do ye get for yourselves fine buildings in the hope of living therein (forever)? "And when ye strike you strike like tyrants. "Now fear Allah, and obey me. "Yea, fear Him Who has bestowed on you freely all that ye know. "Freely has He bestowed on you cattle and sons, "And Gardens and Springs. "Truly I fear for you the Chastisement of a Great Day." They said: "It is the same to us whether thou admonish us or he not among (our) admonishers! "This is no other than a customary device of the ancients, "And we are not the ones to receive Pains and Chastisement!" So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe. And verily thy Lord is he, the Exalted in Might, Most Merciful".

Now the Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! Did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!. So We sent against them a furious Wind through days of disaster, that We might give them a taste of a chastisement of humiliation in this Life; but the Penalty of the Hereafter will be more humiliating still: and they will find no help."

"And in the Ad (people) (was another Sign): Behold, We sent against them the devastating Wind: It left nothing whatever that it came up against, but reduced it to ruin and rottenness."

"And that it is He who destroyed the (powerful) ancient "Ad (people), and the Thamud, He left no trace of them. And before them, the people of Nuh, for that they were (all) most unjust and most insolent transgressors. And He destroyed the Overthrown Cities (of Sodom and Gomorrah), so that there covered it that which covered. Then which of the favours of thy Lord, (O man,) wilt thou dispute about?"

"The Ad (people) (too) rejected (Truth): then how terrible was My Chastisement and My Warning? For We sent against them a furious wind, on a Day of bitter

ill-luck, plucking out men as if they were roots of palm-trees torn up (from the ground). Yea, how (terrible) Was My Chastisement and My Warning! But We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?"

"Seest thou not how thy Lord dealt with the Ad (people), - of the (city of) Iram, with lofty pillars, the like of which were not produced in (all) the land? And with the Thamud (People), who cut out (huge) rocks in the valley?- And with Pharaoh Lord of Stakes? (All) these transgressed beyond bounds in the lands. And heaped therein mischief (on mischief). Therefore did thy Lord pour on them a scourge of diverse chastisements: For thy Lord is Watchful."

**The Idol Worshippers :** We mentioned before that Ad people were the first whom worshipped the idols after the Deluge and that is clear in the saying of Allah Almighty: "Call in remembrance that He made you inheritors after the people of Nuh, and gave you a stature tall among the nations", also Allah Almighty said: Then We raised after them another generation. and mostly Allah meant in this Verse the ' Ad people, while other commentators said that they are the Thamud people whom Allah meant in the Verse according to Allah's saying "Then the Blast overtook them with justice, and We made them as rubbish of dead leaves" and the commentators said that Salih's people were destroyed by the Blast. And the Ad, they were destroyed by a furious wind, exceedingly violent and what they said make no difference because it may be the Blast and the Storm both of them had been sent as a punishment of the Ad people and there is no doubt that 'Ad people were before Thamud people.

The Ad people were unbelievers insisting on worshipping the Idols therefore Allah sent to them Hud (PBUH) calling them to worship Allah alone, but they opposed to him hence Allah Almighty sent His punishment on them.

When Hud (PBUH) ordered his people to worship Allah promising them with goodness in this life and in the Hereafter, they didn't believe him as Allah Almighty said:

"The leaders of the unbelievers among his people said: "Ah! we see thou art in folly!"

The unbelievers said to Hud: "We think what you are calling us to is a foolishness because we are worshipping the idols which from it comes the victory and the means of living and we think that you are a liar in your saying that Allah had sent you".

But, Hud (PBUH) answered them. He said: "O my people! there is no folly in me" but (I am) a messenger from the Lord and Cherisher of the Worlds! and that he came to convey to them Allah's Messages.

Hud (PBUH) was advising his people and he felt pity for them, also he didn't ask them



to give him something in the return because he was a sincere devotee to Allah Almighty and his recompense will be from his Lord Who has all the goodness in His Hands as Allah Almighty said: O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: will ye not then understand?

Hud said to the unbelievers: "What is the matter with you? Don't you have a mind to recognize and to think with it? I am calling you to the right path which leads to Allah Almighty (like Nuh, (PBUH) when he called his people to Allah Almighty but they refused and as a result for their refusing Allah destroyed them)", then he said to the unbelievers that he don't ask a reward from them, as Allah Almighty said: Obey those who ask no reward of you (for themselves), and who are themselves guided.

But the unbelievers said to Hud: "We are not convinced by you: we don't want to be convinced: we think you are a liar, or perhaps a fool!". Then they said: "You didn't make something supernatural so we can believe what you say, also we will not leave our idols according to your speaking" Whereupon they said to Hud (PBUH): "Perhaps you have been touched with imbecility because you made our gods angry therefore some of them have paid you out, and made you crazy."

He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him, "Other gods as partners! so scheme (your worst) against me, all of you and give me no respite.

Hud (PBUH) challenged them by saying: "Scheme and plot against me as you may, all of you - you and your gods! see if you have any power! I ask no quarter from you".

Whereupon he said to them: I put my trust in Allah, my Lord and your Lord! there is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path. As we see this is a definite proof that Hud (PBUH) is Allah's servant and His Messenger going on Allah's Path the straight Path, while the unbelievers remained in the ignorance worshipping the idols and satisfied with them crooked path.

"And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats and drinks of what ye drink. If ye obey a man like yourselves, behold, it is certain ye will be lost. Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?"

The unbelievers regarded as improbable that Allah had sent a Messenger from them, and many ignorant unbelievers accepted this suspicion, therefore Hud (PBUH) said to them: "Do ye wonder that there hath come to you a remainder from your Lord, through a man of your own people, to warn you?"

"Far, very far is that which ye are promised", this is what the unbelievers said because they didn't believe in the warning of Hud (PBUH) and they said: "There is no future life nor

resurrection, it is just one dies; some are born; some live and the life continues", then they accused Hud (PBUH) of being a liar, and invents things attributes them to Allah.

But what the unbelievers said were lies, disbelief and ignorance, and it is the speak of people who don't has a mind to think with it, as Allah Almighty said: "To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: and let them delight in it, and let them earn from it what they may".

Whereupon Hud (PBUH) said to the unbelievers: "Do ye build a landmark on every high place to amuse yourselves? And do ye get for yourselves fine buildings in the hope of living therein (for ever)? But the unbelievers refused to listen for what Hud said, also they challenged him to bring what he was warning them with, because they didn't believe in him, as Allah Almighty said:

They said: "Comest thou to us, that we may worship Allah alone, and give up that which our fathers used to worship bring us what thou threatenest us with, if so be that thou tellest the truth!"

Allah Almighty said: (Hud) said: "O my Lord help me: for that they accuse me of falsehood." (Allah) said: "In but a little while, they are sure to be sorry!" Then the Blast overtook them with justice, and We made them as rubbish of dead leaves so away with the people who do wrong!

Also Allah Almighty said: "They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth!" He said: "The knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: but I see that ye are a people in ignorance!" Then when they saw a cloud advancing towards their valleys, they said, "This cloud will give us rain!" "Nay, it is the (calamity) ye were asking to be hastened! A wind wherein is a Grievous Chastisement! "everything will it destroy by the command of its Lords!" Then by the morning they - nothing was to be seen but (the ruins of) their houses! thus do We recompense those given to sin!

**The Punishment :** The first sign of the punishment was the cloud, but when the unbelievers saw it they became very happy because they were in dearth for two years and they thought it will bring to them the water of mercy (the rain), yet indeed it was a tremendous hurricane, carrying destruction on its wings which Allah Almighty sent it to destroy the unbelievers as an answer to them when they said to Hud (PBUH): "Bring us what thou threatenest us with, if so be that thou tellest the truth".

Allah Almighty described the destruction of Ad in Surat Al-Haqqa

And the Ad, they were destroyed by a furious Wind, exceedingly violent; He made it rage against them seven nights and eight days in succession: so that thou couldn't see the (whole) people lying overthrown in its (path), as if they had been roots of hollow palm-trees tumbled down!



The unbelievers all were lying dead like a hollow trunks of palm-trees with their roots exposed because the Wind was carrying them high and then threw them down on their heads therefore they were all lying dead bodies without heads.

The narrators reported many traditions said by the Holy Prophet Muhammad (PBUH) mentioning in it Ad people. Utba bin Abi Rabah reported on the authority of Aishah the wife of the Apostle of Allah (PBUH), who said: "Whenever the weather was stormy the Apostle of Allah (PBUH) used to say: 'O Allah! I ask You for what is good in it and the good which it contains, and the good of that which it was sent for. I seek refuge with You from what is evil in it, what evil it contains, and the evil of that what it was sent for'; and when there was a thunder and lightening in the sky; his colour would change, and he went out and in, backwards and forwards; and when the rain came, he felt relieved. I noticed that (the sign of relief) on his face. ' Aishah asked him (about it) and he said: 'It may be as the people of Ad said when they saw a cloud formation coming to their valley they said: This cloud will give us rain."

Imam Ahmad narrated that Aishah the wife of the Prophet (PBUH) said: "I never saw Allah's Messenger (PBUH) laughing loudly enough to enable me to see his uvula but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said: 'O Allah's Messenger! when people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face.' He said: 'O Aishah ! what is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily some people saw (received) the punishment, but (while seeing the cloud) they said: "This cloud will give us rain."

The narrators reported many stories about the place which Hud (PBUH) was buried in it, some of them said that his grave is in (Yemen) while others said in (Damascus).

## Two

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### MIDDLE AGES

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#### PROPHET SALIH (PBUH)

Thamud people were a famous tribe; and they are the sons of Abir the son of Sam the son of Nuh (PBUH). They came after Ad people and inhabited the area between Hijaz and Tabuk.

The Messenger of Allah (PBUH) passed by their archaeological remains when he led his military expedition to Tabuk.

Thamud people were idolaters like Ad, hence Allah Almighty sent to them His Servant and Prophet Salih (PBUH) who called them to worship Allah alone without partner and to leave the idols. Some of them believed in him but the majority blasphemed and decided to kill Salih (PBUH), and they killed the she-camel which Allah sent her for them as a Sign. But Allah Almighty saved Salih (PBUH) and who believed in what he said, and He sent His punishment on the unbelievers because of what they did.

Allah Almighty said:

"To the Thamud people (We sent) Salih, one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! this she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment. And remember how He made you inheritors after the "Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from



evil and mischief on the earth." The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "Know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him." The arrogant party said: "For our part, We reject what you believe in." Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!" So the earthquake took them unawares, and they lay prostrate in their homes in the morning! so Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"

"To the Thamud People (We sent) Salih, one of their own brethren he said: "O' my People worship Allah: ye have no other God but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer." They said: "O Salih! thou hast been of us! -a centre of our hopes hitherto! Dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invites' us." He said: "O my people! do ye see? If I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself, - who then can help me against Allah if I were to disobey Him? What then would ye add to my (portion) but perdition? And O my people! this she-camel of Allah is a sign to you: leave her to feed on Allah's (free) earth, and inflict no ham on her, or a swift Punishment will seize you!" But they did harm-string her. So he said: "Enjoy yourselves in your homes for three days: (then will be your ruin): (behold) there a promise not to be belied!" When Our Decree issued, we saved Salih and those who believed with him, by (special) Grace from Us - and from the Ignominy of that Day. For thy Lord - He is the Strong One, and the Mighty. The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,- as if they had never dwelt and flourished there. Ah! Behold! For the Thamud rejected their Lord and Cherisher! so away with the Thamud."

**God's Signs :** "The Companions of the Rocky Tract also rejected the messengers: We sent them Our Signs, but they persisted in turning away from them. Out of the mountains did they hew (their) edifices, (feeling themselves) secure. But the (mighty) Blast seized them of a morning, and of no avail to them was all that they did (with such art and care)!"

"And We refrain from sending the Signs, only because the men of former generations treated them as false: We sent the She-camel to the Thamud - a visible Sign-but they treated her wrongfully: We only sent the Signs by way of frightening (and warning from evil)."

"We sent (a foretime), to the Thamud, their brother Salih, saying, "Serve Allah": but behold, they became two factions quarrelling with each other. He said: "O my people! Why ask ye to hasten on the evil before the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy." They said: "Ill omen do we augur from thee and those

that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial." There were in the city nine men, who made mischief in the land, and would not reform. They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth'." They plotted and planned, but We too planned, even while they perceived it not. Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them). Now such were their houses, - in utter ruin, - because they practised wrongdoing. Verily in this is a Sign for people of knowledge. And We saved those who believed and practised righteousness."

"As to the Thamud, We gave them guidance, but they preferred blindness (of heart) to Guidance; so the thunderbolt of the Chastisement of humiliation seized them, because of what they had earned. But We delivered those who believed and practised righteousness."

"The Thamud (also) rejected (their) Warners. For they said: "What! a man! a solitary one from among ourselves! shall we follow such a one? Truly should we then be in error and madness. Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!". Ah! they will know on the morrow, which is the liar the insolent one! For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience! and tell them that the water is to be divided between them: each one's right to drink being brought forward (by suitable turns). But they called to their companion, and he took a sword in hand, and hamstrung (her). Ah! how (terrible) was My Chastisement and My Warning! for We sent against them a single Mighty Blast, and they became like dry stubble used by one who pens cattle. And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?"

**Mentioned in Holy Quran :** Allah Almighty mentioned in the Holy Quran (Ad and Thamud) many times in Surat Ibrahim, Al-Furqan, Sad, Qaf, Al-Najm and Surat Al-Shams. It is said that the People of the Book didn't know about those two nations because there is no mention of them in the Old Testament, but in the Holy Quran there is a clear proof that Musa (PBUH) had told the Israelites about Ad and Thamud as Allah Almighty said: "And Moses said: "If ye show ingratitude, ye and all on earth together,- yet is Allah Free of all wants. Worthy of All praise. Has not the story reached you, (O People!), of those who (went) before you?- Of the people of Nuh, and Ad, and Thamud?- And of those who (came) after them? None knows them but Allah. To them came Messengers with Clear (Signs)! and this is an evidence that the story of Ad and Thamud was famous at Musa's time."

As we mentioned, Thamud people were after Ad people but they did not take an example from what happened to Ad, therefore Prophet Salih (PBUH) said to them: "O my people! worship Allah ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! this she-camel of Allah is a Sign unto you: so leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous



punishment. And remember how He made you inheritors after the Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth". "Allah made you successors to Ad so take a lesson from them and do the righteousness reversely to what Ad people had done, and He allowed you to inhabit this land and to construct on it's valleys the large and stately mansions" And ye carve houses out of (rocky) mountains with great skills, so thank Allah Almighty for His Blessings, and worship Him alone without partner, and do not disobey Him because the result will be a great punishment," that is what Salih (PBUH) said to them.

Then Salih (PBUH) advised his people as Allah Almighty said:

"Will ye be left secure, in (the enjoyment of) all that ye have here? - Gardens and Springs, and corn-fields and date palms with spathes near breaking (with the weight of the fruit)? And ye carve houses out of (rocky) mountains with great skill. But fear Allah and obey me; and follow not the bidding of those who are extravagant, - who make mischief in the land, and mend not (their ways)."

**Centre of Hopes :** They said: O Salih! thou hast been of us!-a centre of our hopes hitherto! and we wished for you to be our chief, till this new thing which you have brought that we leave our gods and worship your god (Allah) alone"! and you are asking us now to leave the worship of the idols which our fathers worshipped? Now we are in doubts as to that which you calling us to (monotheism). "Salih (PBUH) said to them .-"Allah has been good to me and bestowed on me His light and the inestimable privilege of carrying his mission to you. Don't you see that if I fail to carry out His mission. I shall have to answer before Him? Who can help me in that case? The only thing which you can add to my misfortunes would be total perdition in the Hereafter," and he spoke to them kindly and asked them gently to follow the right path which leads to Allah Almighty.

They said: "Thou art only one of those bewitched! and they accused Salih (PBUH) of being a madman who doesn't know what to say.

"Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!" and the unbelievers asked Salih (PBUH) to do something supernatural to prove what he said.

He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed. Touch her not with harm, lest the Chastisement of a Great Day seize you."

The commentators said: "When Salih (PBUH) advised and warned his people, the unbelievers wanted to make a test for him by asking Salih (PBUH) to bring a camel from the rock with special description. Salih said to them: "If I answer your demand as you mentioned, you will believe what I have been sent with?" "The unbelievers said: "Yes, we do". Whereupon

Salih (PBUH) prayed to Allah Almighty to answer his people's demand, and Allah answered Salih prayer by ordering the rock to be split and the she-camel to appear from it (with the special description which the unbelievers mentioned)".

When the unbelievers saw the she-camel, they saw a great proof from Allah Almighty and this made many of them believers, but most of them continued on their disbelief.

Salih (PBUH) said to the unbelievers: " "This she-camel of Allah", He sent her as a honour and magnifying (Is a sign to you) and a proof to the truth of what I came with, so show your penitence and your new attitude by leaving this she-camel to graze freely and do not touch her with evil, or a near torment will seize you."

The she-camel was grazing freely and drinking from the water of the well, and it was one day of watering to the people and the other day for the she-camel, as Allah Almighty said: "She has a right of watering, and ye have a right of watering, (severally) on a day appointed".

Allah Almighty said:

"For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience!"

The she-camel was a test from Allah Almighty to the selfish people who tried to monopolise the water only for themselves, therefore Allah said to Salih: "And tell them that the water is to be divided between them: each one's right to drink being brought forward (by suitable turns)."

**The Challenge :** When the situation remained the same for a long time the leaders of the unbelievers met and decided to get rid of the she-camel by killing her in order to save the water which she drinks, as Allah Almighty said: Then they ham-strung the she-camel, and insolently defied the order of their Lord saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!"

But they called to their companion, and he took a sword in hand, and hamstrung (her). Ah! how (terrible) was My Chastisement and My warning!

Al-Hamidi narrated that Abdullah bin Zanaf said: "I heard the Prophet (PBUH) saying about the person who hamstrung the she-camel (of the Prophet Salih): The man who was appointed for doing this job, was a man of honour and power in his nation like Abu Zama."

The unbelievers sent the most wicked man among them to dare and kill the she-camel. It was probably when she came to drink at the stream that she was hamstrung and killed.

Also Allah Almighty mentioned the killing of the she-camel in Surat Al-Shams:

"Behold, the most wicked man among them was deputed for impiety. But the messenger of Allah said to them:" It is a She-camel of Allah! and bar her not from



having her drink!" Then they rejected him (as a false prophet), and they hamstrung her so their Lord, crushed them for their sin and levelled them. And for Him is no fear of its consequences."

Imam Ahmad narrated on the authority of Abdullah bin Zama that he heard the Prophet of Allah (PBUH) delivering a sermon, and he mentioned the she-camel and the one who hamstrung her. Allah's Messenger (PBUH) recited: "Behold, the most wicked man among them was deputed (for impiety)". Then he said: "A tough man whose equal was rare and who enjoyed the protection of his people, like Abi Zama, went forth to (hamstrung) her it."

The unbelievers disobeyed Allah Almighty and Salih (PBUH) with doing what Allah had prohibited them from by hamstringing and killing the she-camel.

Therefore Salih said to them: "Enjoy yourselves in your homes for three days", but the unbelievers paid no heed and they decided to kill Salih also.

"They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people. And after killing him as they planned they will deny by saying that they knew nothing about it, in order to evade the vengeance which Salih's heirs (if any were left) or his tribe might want to exact. Therefore they said: "And that we shall then sag to his heir (when he seeks vengeance): "We were not present at the slaughter of his people, and we are positively telling the truth." "

Allah Almighty said:

"They plotted and planned, but We too planned, even while they perceived it not. Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them). Now such were their houses, - in utter ruin, - because they practised wrong-doing. Verily in this is a Sign for people of knowledge. And We saved those who believed and practised righteousness."

**The Punishment :** Allah Almighty sent a great stone which fell down on the people who wanted to kill Salih and crushed them, but the rest of the unbelievers waited for three days from Thursday till Saturday and when Sunday came they got ready waiting for the punishment of Allah and wondering what will happen to them.

On Sunday when the sun rose, a single mighty Blast came from the sky and a dreadful earthquake with it destroyed all the unbelievers.

So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"

The passing of Allah's Messenger (PBUH) through the valley of Al-Hijr (the habitations of Thamud).

Imam Ahmad narrated that Ibn Umar said: "When Allah's Messenger (PBUH) landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from

its well or reserve water from it. They said: 'We have already kneaded the dough with its water, and also filled our bags with its water'. On that, the Prophet (PBUH) ordered them to throw away the dough and pour out the water".

Ibrahim bin Al-Munzir narrated that Abdullah bin Umar said: "The people landed at the land of Thamud which called Al-Hijr along with Allah's Messenger (PBUH), and they took water from its well for drinking and kneading the dough with it as well. When Allah's Messenger (PBUH) heard about it, he ordered them to pour out the water they had taken from its well and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink".

Ibn Shihab reported, and he had been talking about the stony abodes of Thamud, and he said: Salim bin "Abdullah reported that "Abdullah bin Umar said: "We were passing along with Allah's Messenger (PBUH) through the habitations of Hijr, and Allah's Messenger (PBUH) said: 'Do not enter but weepingly the habitations of these people who committed tyranny among themselves, lest the same calamity should fall upon you as it fell upon them'. He then urged his mount to proceed quickly and pass through the valley hurriedly ".

It is said that Salih (PBUH) when he left the valley of Al-Hijr, removed to Mecca and remained there till he died.

#### PROPHET IBRAHIM (PBUH)

Ibrahim (PBUH) is the son of Azar, he was born in Babylon when his father's age was seventy five years. Ibrahim (PBUH) was the middle between two brothers; the first one is Haran who died in Babylon and he is the father of Lut (PBUH); and the second one is Nahur. When Ibrahim (PBUH) became a young man he married Sarah but she was a barren woman.

Azar with his son Ibrahim; Sarah and Lut all left Babylon towards the land of Kaif an (Bayt-al-Maqdis) and they inhabited Haran where the people were worshipping the stars and the idols, and all the people were idolaters except Ibrahim Al-Khalil, his wife Sarah and his nephew Lut.

Allah Almighty said:

We bestowed aforetime on Ibrahim his rectitude of conduct, and well were We acquainted with him. I Allah Almighty chose Ibrahim (PBUH) to remove through him all the evils, hence He sent him as a Messenger to the people, and his title was Khalil-ullah (Friend of Allah).

Allah Almighty said:

And (remember) Ibrahim: behold, he said to his people, "Serve Allah and fear Him: that will be best for you- if you understand! for ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have



no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return. "And if you reject (the Message), so did generations before you: and the duty of the messenger is only to preach publicly (and clearly)." See they not how Allah originates creation, then Repeats it: truly that is easy for Allah. Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things. He punishes whom He pleases, and He grants mercy to whom He pleases, and towards Him are ye turned. Not on earth nor in heaven will ye able (fleeing) to frustrate (His Plan), nor have ye, besides Allah, any protector or helper." Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter), - it is they who shall despair of My mercy: it is they who will (suffer) a most grievous Chastisement. So naught was the answer of (Ibrahim's) people except that they said: "Slay him or burn him." But Allah did save him from the Fire. Verily in this are Signs for people who believe. And he said: "For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the day of Judgement ye shall disown each other and curse each other: and your abode will be the Fire, and ye shall have none to help." But Lut believed him: he said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise." And We gave (Ibrahim) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he will be in the Hereafter of the Righteous.

**The First Call :** Ibrahim's first call was to his father because he worshipped the idols too, as Allah Almighty said: (Also) mention in the Book (the story of) Ibrahim: he was a man of Truth, a Prophet. Behold, he said to his father: "O my father! why worship that which heareth not and seem not, and can Profit thee nothing? O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a Way that is even and straight. O my father! serve not Satan for Satan is a rebel against (Allah) Most Gracious. O my father! I fear lest a Chastisement afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend." (The father) replied: "Art thou shrinking from my gods, O Ibrahim? if thou forbear not, I will indeed stone thee: now get away from me for a good long while!" Ibrahim said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious. And I will turn away from you (all) and from those whom ye invoke besides Allah. I will call on my Lord perhaps, by my prayer to my Lord, I shall be not unblest."

Allah Almighty mentioned what happened between Ibrahim (PBUH) and his father Azar, and how Ibrahim explained to his father the falsehood of the idolatry because Allah gave Ibrahim useful knowledge although he was younger than his father, therefore it was his duty and privilege to guide and point to the right way.

Hence Ibrahim (PBUH) asked his father to leave the worship of the idols and to join him

in the way of the truth which leads to Allah Almighty because Allah imposes a Penalty on who rejects deliberately the Truth. But Ibrahim's father became angry and he threatened Ibrahim with punishment because of his rejection to the idols, then Azar ordered Ibrahim to go away and leave him.

But it was not possible for Ibrahim to make any compromise with what was false in religion, and in return for his father's behavior, Ibrahim spoke gently with his father and said to him that he will ask Allah Almighty to forgive him. Whereupon Ibrahim expressed his fervent hope that at least he (Ibrahim) would have Allah's blessing in reply to his prayers.

Ibrahim (PBUH) asked Allah Almighty to forgive his father as he promised him, but when he found out that his father became an enemy to Allah he dissociated himself from him (his father), as Allah Almighty said:

"And Ibrahim prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Ibrahim was most tender-hearted, forbearing."

Narrated Abu Huraira (R.A.) that the Prophet of Allah (PBUH) said: "On the Day of Resurrection Ibrahim will meet his father Azar whose face will be dark and covered with dust. Ibrahim (PBUH) will say to him: 'Did not I tell you not to disobey me?' His father will reply: 'Today I will not disobey you'. Ibrahim will say: 'O my Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allah Almighty will say to him: 'I have forbidden Paradise for the disbelievers'. Then he will be addressed: 'O Ibrahim! Look! what is underneath your feet?' He will look and there he will see (an animal) blood-stained, which will be caught by the legs and thrown in the Hell-Fire."

Allah Almighty said:

Lo! Ibrahim said to his father Azar: "Takes thou idols for gods? For I see thee and thy people in manifest error."

This verse shows some of the argument between Ibrahim (PBUH) and his father and in the same time it is a clear proof that the name of Ibrahim's father is Azar because some commentators said that his name is Tarikh according to what the People of the Book had said but the mention of the name in the Holy Quran is a definite evidence that name is Azar.

Allah Almighty said:

"So also did We show Ibrahim the kingdom of the heavens and the earth, that he might have certitude. When the night covered him over, he saw a star: he said: "This is my Lord." But when it set, he said: "I love not those that set." When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, he said: "Unless my Lord guide me, I shall surely be among those who go



astray." When he saw the sun rising (in splendour,) he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." His people disputed with him. He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth, (nothing can happen), my Lord comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished? "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (Tell me) if ye know. It is those who believe and mix not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance." That was Our argument which We gave to Ibrahim (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge."

**State of Enlightenment :** This debate between Ibrahim (PBUH) and his people shows the stage of Ibrahim's enlightenment because he told his people to worship Allah Almighty the One who created the stars and everything and He is the Everlasting while all the stars disappears inspite of it's (size or shining), also these stars are under the control of Allah Almighty, as the Holy Quranic verse is telling:

"Among His Signs are the Night and the Day, and the Sun and the Moon. Prostrate not to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve."

Then Ibrahim (PBUH) told them that he does not care to their gods or their threats because he has found the Truth (Allah) so why he will be afraid from their useless gods.

Allah Almighty said: We bestowed aforetime on Ibrahim his rectitude of conduct, and well were We acquainted with him. Behold! he said to his father and his people, "What are these images, to which you are (so assiduously) devoted?" They said, "We found our fathers worshipping them." He said, "Indeed ye have been in manifest error - ye and your fathers." They said, "Have you brought us the Truth, or are you one of those who jest?" He said, "Nay, your Lord is the Lord of the heavens and the earth. He Who created them (from nothing): and I am a witness to this (truth). And by Allah, I will certainly plan against your idols - after ye go away and turn your backs"... So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it. "They said, "Who has done this to our gods? He must indeed be one of the unjust ones. They said, "We heard a youth talk of them: he is called Ibrahim." They said, "Then bring him before the eyes of the people, that they may bear witness." They said, "Art thou the one that did this with our gods. O Ibrahim?" He said: "Nay, this was done by this the biggest one! ask them, if they can talk." So they

turned to themselves and said, "Surely ye are the ones in the wrong!" Then were they confounded with shame: (they said), "Thou knowest fully well that these (idols) do not speak!" (Ibrahim) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm? "Fie upon you, and upon the things that ye worship besides Allah! have ye no sense?"... They said, "Burn him and protect your gods, if ye do (anything at all)!" We said, "O Fire! be thou cool, and (a means of) safety for Ibrahim!" Then they planned against him: but We made them the Greater losers.

Ibrahim (PBUH) blamed his people for worshipping the idols and he scorned it by saying: "What are these images to which ye are devoted?" They said: "We found our fathers worshipping them" and their plea was that those images are the making of the fathers therefore they are worshipping it as their fathers did. Hence Ibrahim told them that they had done a big mistake in this false worship, as Allah Almighty said in another Surat in the Holy Quran:

Behold, he said to his father and to his people, "What is that which ye worship? Is it a Falsehood - gods other than Allah that ye desire? Then what is your idea about the Lord of the Worlds?"

Also Ibrahim said: Do they listen to you when ye call (on them), or do you good or harm?" They said: "Nay, but we found our fathers doing thus (what we do)."

It means that you (the unbelievers) have to accept that your idols are useless and because of your fathers you are worshipping it now. Therefore Ibrahim (PBUH) said to them: "Do ye then see whom ye have been worshipping, - "ye and your fathers before you? - For they are enemies to me; not so the Lord and Cherisher of the Worlds". But the unbelievers thought that Ibrahim (PBUH) is not serious and that he was playing about. Therefore Ibrahim (PBUH) told them that he was serious in what he said that Allah is your god and there is no god save Him, He is the Lord of everything, the Creator of the heavens and the earth and only He deserves to be worshipped" and he witnessed on this.

**Devotion to Truth :** Ibrahim looked at life with a serious eye, and his people took it lightly. He was devoted to Truth, and they cared more for ancestral custom. In the conflict he seemed to be in their power. But he was fearless, and he triumphed by Allah's Grace.

The pagans invited Ibrahim (PBUH) to join them in their celebrations outside the city, but he refused by claiming that he is sick, as Allah Almighty said:

Then did he cast a glance at the Stars, and he said, "I am indeed sick (at heart)!" When he was left alone, he came to their idols and broke them into pieces, as Allah Almighty said: "So they turned away from him, and departed. Then did he turn to their gods and said, "Will ye not eat (of the offerings before you)? What is the matter with you that ye speak not? "Then did he turn upon them, striking (them) with the right hand."



When the unbelievers came back they said: "Who has done this to our gods? He must indeed be one of the unjust one." Different groups of people are speaking. Those who were present at Ibrahim's speech when he scorned the idols, at once named him, whereupon a formal council of the pagans was held, and Ibrahim was arraigned and when the pagans questioned Ibrahim he claimed that he had not destroyed their idols but the chief idol had, which Ibrahim left it undisturbed and in its hand he had put an axe to lay the accusation on it. Therefore all the unbelievers hung their heads in shame. But presently they thought they would face out Ibrahim, hence they said "You know quite well that idols do not speak!". This was precisely what Ibrahim wanted them to say, and he delivered his final blow: "Then why do you worship useless impotent creatures?"

Also Allah Almighty said: Then came (the worshippers) with hurried steps, to him. He said: "Worship ye that which ye have (yourselves) carved? But Allah has created you and your handiwork!"

They said, "Build him a furnace, and throw him into the blazing fire!" (This failing), they then plotted against him, but We made them the ones most humiliated!

The unbelievers made a great fire by using big quantities of the fire-woods which they gathered from every place, and after they tied Ibrahim (PBUH) they threw him into the blazing Furnace.

Allah Almighty said:

We said, "O Fire! be thou cool, and (a means of) safety for Ibrahim!"

Imam Ali bin abi Talib (R.A.) said: Allah Almighty said to the fire, "Do not hurt him!"

Narrated Ibn "Abbas:" Allah (Alone) is Sufficient for us and He is the Best Disposer of affairs,' was said by Ibrahim (PBUH), when he was thrown into the fire; and it was said by Muhammad (PBUH) when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it only increased them in Faith and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."

The unbelievers wanted to win by getting rid of Ibrahim (PBUH), they as Allah Almighty said: Then they planned against him: but We made them the Greater losers and the unbelievers lost in this life, and in the Hereafter their fire will not be cool and safety for them, as Allah Almighty said: Evil indeed is its an abode, and as a place to rest in.

**The Dispute :** Allah Almighty said: "Hast thou not turned thy thought to one who disputed with Ibrahim about his Lord, because Allah had granted him power? Ibrahim said: "My Lord is He Who give the life and death." He said: "I give life and death." Said Ibrahim: "But Allah cause the sun to rise from the East: do thou then cause it to rise from the West." Thus was he confounded who (in arrogance) rejected Faith. Nor doth Allah give guidance to a people unjust.

Allah Almighty mentions here the dispute between Ibrahim (PBUH) and one of the unbelievers who proclaimed himself as a god, and how Ibrahim suppressed the unbeliever's proclaiming and showed him how much he is an idiot and foolish.

According to what the commentators said, the person was Nimrod the King of Babylon. When Ibrahim (PBUH) called him to Allah Almighty he refused to accept Ibrahim's call by saying that he is a god and he has the power of life and death.

But Ibrahim (PBUH) with his enlightenment confounded the claimer by saying: "If you had the ultimate power, why could you not make the sun rise from the West?" And he surprised Nimrod and dumbfounded him.

When Nimrod failed in his dispute with Ibrahim (PBUH), his arrogance and disbelief pushed him to fight Allah Almighty, therefore he gathered a great army under his leadership and got ready to fight, but at the time of the sun rise Allah Almighty sent a great army of the mosquitoes which attacked Nimrod and his army and ate their flesh and sucked their blood leaving from them only the bones, and one mosquito entered Nimrod's head and remained inside it for a long time till he died.

**The Immigration :** Allah Almighty said: But Lut believed him: he said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise." And We gave (Ibrahim) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he will be in the Hereafter of the Righteous. Also Allah Almighty said: But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations. And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of everyone (of them). And We made them leaders, guiding (men) by Our Command, and We inspired them to do good deeds, to establish regular prayers, and to Give Zakat and they constantly served Us (and Us only).

Ibrahim (PBUH) immigrated with his wife Sarah and his nephew Lut (PBUH), Sarah was barren woman but then Allah Almighty bestowed on Ibrahim the righteous sons and He made from Ibrahim's lineage all the Prophets.

Ibrahim's aim in his immigration was the land of Syria, which Allah Almighty said about it:

"To the land which We have blessed for the nations."

Narrated Abu Huraira (R.A.) The Prophet (PBUH) said "Ibrahim (PBUH) did not tell a lie except on three occasions. Twice for the Sake of Allah Almighty when he said: "I am indeed sick", and he said: "Nay, this was done by this the biggest one". The (third was) that while Ibrahim and Sarah (his wife) were going (on a journey) towards Al-Tayman's land (Jerusalem) they passed by (the territory of) a tyrant in Egypt. Someone said to the tyrant: "This man (Ibrahim) is accompanied by a very charming lady." So, he sent for Ibrahim and asked him about Sarah saying: 'Who is this lady?' Ibrahim said: 'She



is my sister'. Ibrahim went to Sarah and said: 'O Sarah! there are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so do not contradict my statement.' The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but his hand got stiff and he was confounded. He asked Sarah: 'Pray to Allah for me, and I shall not harm you'. So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but his hand got as stiff as or stiffer than before and was more confounded. He again requested Sarah: Pray to Allah for me, and I will not harm you.' Sarah asked Allah again and he became all right. He then called one of his guards who had brought her and said: 'You have not brought me a human being but have brought me a devil.' The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Ibrahim) while he was praying. Ibrahim, gesturing with his hand, asked: 'What has happened?' She replied: Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Hajar for service'." Abu Huraira then addressed his listeners saying: "That (Hajar) was your mother, O Bani Ma-is-Samaa (i.e. the Arabs)."

Ibrahim (PBUH) meant by saying: 'She is my sister,' that she is his sister in the Way of Allah, and he meant when he said to Sarah: 'There are no believers on the surface of the earth except you and I,' that there are no two married Muslims in this land except me and you because Lut (PBUH) was with them at that time.

Since Sarah left to meet the tyrant who called her, and Ibrahim (PBUH) was praying to Allah for his wife protection and also Sarah did the same and she prayed to Allah to save her from the tyrant. Therefore Allah Almighty said: "Seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who are humble." Hence Allah Almighty protected her and He (Allah) made her go back to His Servant and Prophet Ibrahim (PBUH) safely.

Some of the commentators said that Sarah, Musa's Mother and Maryam were Prophets, but the most accepted saying among the commentators that they were righteous.

Ibrahim (PBUH) left Egypt to the land of Al-Tayman accompanied by his wife Sarah, and with them a lot of gifts, money and also Hajar the Egyptian with them.

Then Allah Almighty inspired to Ibrahim (PBUH) and ordered him to look at all the directions of the earth because all this earth will be for his progeny.

While Lut (PBUH) went with the share of the money which Ibrahim (PBUH) gave it to him to a city called Sadum inhabited by the unbelievers.

**Birth of Ismail (PBUH) :** Ibrahim (PBUH) asked Allah Almighty for the good progeny, and because Sarah was barren therefore she asked Ibrahim to marry her girl-servant Hajar. When Ibrahim (PBUH) married Hajar and she became pregnant she magnified herself with Sarah, and that made Sarah complaining to Ibrahim (PBUH) about Hajar, therefore Ibrahim (PBUH) said to Sarah: "Do with her (Hajar) whatever you like". When Hajar heard that she

became afraid and ran away but an angel appeared to her and announced good news to her about the birth of Ismail (PBUH) and the angel ordered her to go back.

Hajar gave birth to Ismail (PBUH) when Ibrahim's age was eighty six years, before the birth of Ishaq (PBUH) with fourteen years, and after the birth of Ismail (PBUH), Allah Almighty announced the good news to Ibrahim (PBUH) about the birth of Ishaq (PBUH) from Sarah therefore He prostrated to Allah and thanked him for His Grace.

**Building of Kaaba :** Ibrahim (PBUH) brought Hajar and her son, Ismail while she was suckling him, to a place near the Kaaba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismail's mother followed him saying: "O Ibrahim! where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah ordered you to do so?" He said: "Yes." She said: "Then He (Allah) will not neglect us," and she returned while Ibrahim proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Kaaba, and raising both hands, invoked Allah saying the following prayers:

"O our Lord! I have made some of my offspring dwell in a valley with no cultivation, by Your Sacred House (Kaaba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks."

Ismail's mother went on suckling Ismail and drinking from the water (she had). When the water in the water-skin had been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ismail) tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from the Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.

Ibn Abbas narrated that the Prophet of Allah (PBUH) said: "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa)".

When Hajar reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said: "O (whoever you may be)! you have made me hear your voice; have you got something to help me?" And



behold! she saw an angel at the place of Zam-zam, digging the earth with his heel (for his wing), till water flowed from that place.

She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.

Ibn Abbas (R.A.) narrated that the Prophet of Allah (PBUH) said: "May Allah bestow Mercy on Ismail's mother! had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on, the surface of the earth." The Prophet (PBUH) added; "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people'".

The House (i.e. Kaaba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left.

She lived in that way till some people from the tribe of Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kaaba. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said: "This bird must be flying around water, though we know that there is no water in this valley. "They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water).

Ibn Abbas narrated that the Prophet of Allah (PBUH) said: "Ismail's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water'. They agreed to that". The Prophet (PBUH) further said: "Ismail's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there".

The child (i.e. Ismail) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismail's mother had died, Ibrahim (PBUH) came after Ismail's marriage in order to see his family that he had left before, but he did not find Ismail there. When he asked Ismail's wife about him, she replied: "He has gone in search of our livelihood." Then he asked her about their way of living and their condition, and she replied: "We are living in misery; we are living in hardship and destitution, "complaining to him. He said: "When your husband returns, convey my salutation to him and tell him to change the threshold of the gate of his house". When Ismail came, he seemed to have felt something unusual, so he asked his wife: "Has anyone visited you?" She said: "Yes, an old man of so and so description came and asked me about you and I informed him, and he asked about our state of living,

and I told him that we were living in a hardship and poverty. "On that Ismail said: "Did he advice you anything? "She replied: "Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate." Ismail said: "It was my father, and he has ordered me to divorce you. Go back to your family. "So Ismail divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrahim stayed away from them for a period as long as Allah wished and called on them again but did not find Ismail. So he came to Ismail's wife and asked her about Ismail. She said: "He has gone in search of our livelihood. "Ibrahim asked her: "How are you getting on?" Asking her about their sustenance and living. She replied: "We are prosperous and well-off (i.e. we have everything in abundance)." Then she thanked Allah Almighty. Ibrahim said: "What kind of food do you eat? "She said: "Meat". He said: "What do you drink? "She said: "Water". He said: "O Allah! bless their meat and water".

The Prophet of Allah (PBUH) said: "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (PBUH) added: "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca."

Then Ibrahim (PBUH) said to Ismail's wife: "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate." When Ismail came back, he asked his wife: "Did anyone call on you? "She replied: "Yes, a good-looking old man came to me." So she praised him and added: "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition." Ismail asked her: "Did he give you any piece of advice? "She said: "Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate." On that Ismail said: "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me." Then Ibrahim stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ismail under a tree near Zam-zam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him and they greeted each other as a father does with his son or a son does with his father.

Ibrahim said: "O Ismail! Allah has given me an order." Ismail said: "Do what your Lord has ordered you to do." Ibrahim said "Will you help me?" Ismail said: "I will help you." Ibrahim said: "Allah has ordered me to build a house here," pointing to a hillock higher than the land surrounding it.

The Prophet (PBUH) said: "Then they raised the foundations of the House (i.e. the Kaaba). Ismail brought the stones and Ibrahim was building, and when the walls became high, Ismail brought this stone and put it for Ibrahim who stood over it and carried on building while Ismail was handing him the stones, and both of them were saying: "O our Lord! accept (this service) from us. Verily, Thou art the All-Hearer, the All-Knower".

The Prophet (PBUH) added: "Then both of them went on building and going around the Kaaba saying: "Our Lord! accept (this service) from us. Verily, Thou art the All-Hearer, the All Knower."



**The Great Sacrifice :** Allah Almighty said: He (Ibrahim) said: "I will go to my Lord! He will surely guide me! O my Lord! grant me a righteous (son)!" So We gave him the good news of a forbearing son. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I have seen in a dream that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills on of the steadfast." So when they had both submitted (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, "O Ibrahim! thou hast already fulfilled the dream!" - thus indeed do We reward those who do right. For this was a clear trial - and We ransomed him with a momentous sacrifice: and We left for him among generations (to come) in later times: "Peace and salutation to Ibrahim!" Thus indeed do We reward those who do right for he was one of Our believing Servants. And We gave him the good news of Isaac - a prophet, - one of the Righteous. We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to themselves.

When Ibrahim (PBUH) had immigrated from the land of his people, 'because the Truth was dearer to him than the ancestral falsehoods of his people,' he had asked Allah Almighty for a pious son, therefore Allah gave him the good news of a forbearing son.

That son was Ismail (PBUH); he was the first-born son of Ibrahim (PBUH) and he was born when Ibrahim's age was 86. The name (Ismail) itself from the root Samia, (to hear) because Allah had heard Ibrahim's prayers.

Then Ismail became a young man and reached the age of work therefore he started to work with his father in their interests.

One night Ibrahim (PBUH) saw in a dream that he has been ordered to offer his son in sacrifice, and this was a trial from Allah Almighty to Ibrahim (PBUH) like when Allah ordered him to leave his wife Hajar and Ismail (PBUH) and Ibrahim obeyed the command by leaving them alone in the valley but Allah saved them. Now Allah orders him to sacrifice his beloved son and Ibrahim (PBUH) obeyed the command. Therefore Ibrahim (PBUH) consulted his son Ismail and the latter readily consented, and offered to stand true to his promise if his self-sacrifice was really required, as Allah Almighty said:

"O my father! Do as thou art commanded: thou wilt find me, if Allah so wills one of the steadfast."

When Ibrahim and Ismail got ready to offer the sacrifice, Allah Almighty called Ibrahim to stop because the intended happened by testing the obedience and the submission of Ibrahim (PBUH) to his Lord in sacrificing his beloved son.

Allah Almighty said:

"And We ransomed him with a momentous sacrifice" and according to the commentators the ransom was a white ram.

The Jewish tradition in the Old Testament, in order to glorify the younger branch of the family, descended from Ishaq, ancestor of the Jews, as against the elder branch descended from Ismail, ancestor of the Arabs, refers the sacrifice to Ishaq. Now Ishaq was born when Ibrahim was 100 years old, while Ismail was born to Ibrahim when Ibrahim was 86 years old. Ismail was therefore 14 years older than Ishaq. During his first 14 years Ismail was the only son of Ibrahim; at no time was Ishaq the only son of Ibrahim. Yet, in speaking of the sacrifice, the old Testament says: "And He said, Take now thy son, thine only son Isaac, whom thou lovest, and got thee into the land of Moriah: and offer him there for a burnt offering..." This slip shows at any rate which was the older version, and how it was overlaid. The "Land of Moriah" is not clear: it was three days journey from Ibrahim's place. There is less warrant for identifying it with the hill of Moriah on which Jerusalem was afterwards built than with the hill of Marwa which is identified with the Arab tradition about Ismail.

**Birth of Ishaq (PBUH) :** Allah Almighty said: "And We gave him the good news of Isaac - a prophet, - one of the Righteous. We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to themselves."

There came Our Messengers to Ibrahim with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. But when he saw their hands not reaching towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: we have been sent against the people of Lut." And his wife was standing (there), and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob. She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband is an old man? That would indeed be a wonderful thing!" They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed Worthy of all praise. Full of all glory!"

"Tell them about the guests of Ibrahim. When they entered his presence and said, "Peace!" He said, "We feel afraid of you!" they said: "Fear not! we give thee glad tidings of a son endowed with knowledge". He said: "Do ye give me such glad tidings even though old age has seized me? Of what, then, is your good news?" They said: "We give thee glad tidings in truth; be not then in despair!" He said: "And who despairs of the mercy of his Lord, but such as go astray?" "

Has the story reached thee, of the honoured guests of Ibrahim? Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and though, "These seem unknown people." Then he turned quickly to his household, brought out a fatted calf, and placed it before them... He said, "Will you not eat?" (When they did not eat), he conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge. But his wife came forward clamouring: she smote her forehead and said: "A barren old woman!" They said, "Even so Has thy Lord spoken: and He is full of Wisdom and Knowledge."



One day three angels Jibril, Mikail and Israfil appeared suddenly before Ibrahim at his tent door in the shape of men therefore he proceeded to perform the rites of hospitality. He immediately placed before them a sumptuous meal of roasted calf. But they did not eat because the angels does not need for food. Ibrahim felt distrust.

They (angels) said: "Fear not: we have been sent against the people of Lut."

But the angels told Ibrahim not to be afraid because they came to destroy the people of Lut, therefore Sarah became happy because of what will happen to the unbelievers. Then the angels gave Sarah glad tidings of Ishaq and after him Yaqub; this news seemed to her too good to be true. She came forward, clamoured, struck her forehead with her hands, indicative of her amusement and incredulity as a barren old woman and her husband an old man.

She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed Worthy of all praise, Full of all glory!"

Also Ibrahim (PBUH) became astonished and he said: "Do you give me such glad tidings even though old age has seized me? Of what then, is your good news?"

But the angels said: "We gave thee glad tidings in truth; be not then in despair!"

Allah Almighty said:

And We gave him the good news of Isaac - a prophet, - one of the Righteous.

And the saying of Allah Almighty: We gave her glad tidings of Isaac, and after him, of Jacob is a great proof which refers the sacrifice to Ismail (PBUH) because the angels gave the good tidings of Yaqub as the son of Ishaq, so how Ibrahim will offer Ishaq in sacrifice after he knew about the coming of Yaqub.

**House of God :** Allah Almighty said: The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all the words. In it are Signs Manifest; the Station of Ibrahim; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey; but it any deny faith, Allah stands not in need of any of His creatures.

And remember that Ibrahim was tried by his Lord with certain Commands, which he fulfilled: He (Allah) said: "I will make thee An Imam to the people." He (Ibrahim) pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers." Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Ibrahim as a place of prayer; and We covenanted with Ibrahim and Ismail, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer). And remember

Ibrahim said: "My Lord, make this a City of Peace, and feed its people with fruits, - such of them as believe in Allah and the Last Day. "He said: "(Yea), and such as reject Faith, - for a while Will I grant them their pleasure, but will soon drive them to the torment of Fire, -an evil destination (indeed)!" And remember Ibrahim and Ismail raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us: for Thou art the All-Hearing, the All-Knowing. Our Lord! make of us Muslims, bowing to Thy (Will); and of our progeny a people Muslims, bowing to Thy (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art of Oft-Relenting Most Merciful. Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and purify them: for Thou art the Exalted in Might the Wise."

Allah Almighty saying about His Servant, Prophet and Khalil (Friend) Ibrahim (PBUH) that he built the Old House (Al-Kaaba), and he built the first Mosque for the people to worship Allah in it, and Allah Almighty showed him the place to build on.

Allah Almighty said:

The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all the worlds.. And He described it as "in it are Manifest Signs", it was built by Ibrahim the father of the Prophets whom they would go on the same way that Ibrahim went on. Therefore Allah said: "The station of Ibrahim" and it is the stone which Ibrahim was standing on when the building was going high as Ibn Abbas narrated. Hence the feet's trace was printed on the stone, and it was clear for seeing till the beginning of Islam.

**Most Honourable Mosque :** The Intended is that Ibrahim (PBUH) built the Most Honourable Mosque in the Most Honourable Place, in a valley without cultivation, and he asked from Allah to bless the people of the valley, feed them and to protect the Sacred House.

Therefore Allah answered Ibrahim's prayers, and He said: Do they not then see that We have made a Sanctuary secure, and that men are being snatched away from all around them? And He also said: Have We not established for them a secure Sanctuary, to which are brought as tribute fruits of all kinds, a provision from Ourselves?

Then Ibrahim (PBUH) asked Allah Almighty to send to the people of the valley a Messenger of them; speaking their language, so they will get the happiness in this life and in the Hereafter. And Allah answered his prayer by sending the Prophet Muhammad (PBUH) the seal of the Prophets.

The Kaaba remained as Ibrahim built it for a long time, but after that Quraish re-built it and they reduced from Ibrahim's foundations in the north side.

Narrated Aishah, the wife of the Prophet (PBUH): Allah's Messenger (PBUH) said, "Don't you see that when your people built the Kaaba, they did not build it on all



Ibrahim's foundations?" I said, "O Allah's Messenger! why don't you rebuild it on Ibrahim's foundations?" He said, "Where your people not so close to (the period of Heathenism, i.e. the period between their being Muslims and being infidels), I would do so." The sub-narrator, Abdullah bin Umar said, "Aishah had surely heard Allah's Messenger (PBUH) saying that, for I do not think that Allah's Messenger (PBUH) left touching the two corners of the Kaaba facing Al-Hijr except because the Kaaba was not built on all Ibrahim's foundations."

**Praisings of Allah Almighty and His Messenger (PBUH) :** Allah Almighty said: And remember that Ibrahim was tried by his Lord with certain Commands, which he fulfilled: He (Allah) said: "I will make thee an Imam to the people." He (Ibrahim) pleaded: "And also (Imams) from my offspring!" He (Allah) answered: "But My Promise is not within the reach of evil-doers."

Allah Almighty had made Ibrahim (PBUH) Imam (Leader) to the people; an example for them to guide them to the right way, and Ibrahim asked Allah to give the Grace of the Leadership to his progeny and his prayer was granted, with the limitation that if his progeny was false to Allah, Allah's promise did not reach the people who proved themselves false.

Also Allah Almighty said:

We gave him Isaac and Jacob: all (three) We guided: and before him. We guided Nuh, and among his progeny, David, Solomon, Job, Joseph, Moses and Aaron: thus do We reward those who do good: and Zakariya and John and Jesus and Elias: all in the ranks of the Righteous: and Ismail and Elisha, and Jonas, and Lut: and to all We gave favour above the nations: (to them) and to their fathers, and progeny and brethren: We chose them, and We guided them to a straight Way. This is the Guidance of Allah: He giveth that guidance to whom he pleaseth, of His servants if they were to join other gods with Him, all that they did would be vain for them.

Allah Almighty said:

And We sent Nuh and Ibrahim, and established in their line Prophethood and Scripture.

Every Book (Scripture) was given to Prophet from the progeny of Ibrahim (PBUH). From Ishaq the son of Ibrahim came the Prophets of Israel and their progeny finished with the coming of Isa (PBUH). From Ismail the son of Ibrahim came only one Prophet but he is the master of the Prophets; the superior among them and the seal of "them and he is Muhammad (PBUH).

Muslim narrated on the authority of Anas bin Malik that the Messenger of Allah (PBUH) in the tradition of the night journey said: "When I was taken up to the seventh Heaven. Jibril asked the (gate) to be opened. It was said: "Who is he?" He said: "Jibril". It was said: "Who

is with you?" He replied: "Muhammad (PBUH)". It was said: "Has he been sent for?" He replied: "He has indeed been sent for" (The gate) was opened for us and there I found Ibrahim reclining against the Bayt-ul-Mamur and there enter into it seventy thousand angels everyday, never to visit (this place) again". This tradition shows the high position of Ibrahim (PBUH).

Narrated Abu Huraira (R.A.): Some people asked the Prophet (PBUH), "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who is much afraid of Allah." They said, "O Allah's Prophet! we do not ask about this." He said, "Then the most honourable person is Yusuf, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil." They said, "We do not ask about this." He said, "Then you want to ask me about the Arab's descent?" They said, "Yes." He said, "Those who were the best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)."

Narrated Ibn Abbas (R.A.): The Prophet (S.A.W.) stood up among us and addressed (saying), "You will be gathered (on the Day of Resurrection) barefooted, naked and uncircumcised (as Allah says): As We produced the first Creation, so shall We produce a new one. And the first human being to be dressed on the Day of Resurrection will (the Prophet) Ibrahim Al-Khalil.

Ibrahim (PBUH) was the best of the Prophets in resolution except the Messenger of Allah Muhammad (PBUH), therefore the one who prays had been ordered to recite Ibrahim's name after the name of the Prophet (PBUH) in the blessings, according to the two Sahihs when Kab bin Ujra narrated, we said: "O Prophet of Allah (PBUH)! We have learnt how to invoke peace upon you; (kindly tell us) how we should bless you?" The Messenger of Allah (PBUH) said : Say "O Allah, bless Muhammad and the members of Muhammad's household as Thou didst bless Ibrahim and the members of Ibrahim's household. Grant favours to Muhammad and the members of Muhammad's household as Thou didst grant favours to Ibrahim and the members of Ibrahim's household, in the worlds. Thou art indeed Praise worthy and Glorious".

**Death of Ibrahim (PBUH) :** Ibn Jarir said: "The birth of Ibrahim (PBUH) was in the time of Nimrod; the famous king whose kingdom lasted for 1000 years, and Nimrod was unjust and oppressive king".

The narrators reported many stories about the death of Ibrahim (PBUH), some of them said that he died suddenly, while others said that he died when his age was 175 years because of the sickness, and some narrators said that he died when his age was 90 years, and he was buried near Sarah at the farm of Arun Al-Haythi by Ismail and Ishaq. While Ibn Al-Kaibi said that he lived for 200 years.

It is famous that the graves of Ibrahim (PBUH), his son Ishaq and his son's son Yaqub are all at Al-Arbaa which Sulayman bin Daud (PBUH) built it in the city of Habrun, today known as Al-Khalil in Palestine.



## PROPHET LUT (PBUH)

Lut is the son of Haran, son of Azar. Lut (PBUH) was the nephew of Ibrahim Al-Khalil (PBUH). He left his uncle's land by the order and the permission of Ibrahim (PBUH) and inhabited in the city of Sadum. The people of Sadum were infidels, unchaste and adulterers. Lut (Alayhi As-Salam) called them to worship Allah Almighty alone without partner, and he prohibited the unbelievers from committing these unspeakable sins, but they insisted on doing it, and rejected Lut's mission therefore Allah Almighty destroyed them and made them an example, and their story is mentioned in many verses in the Holy Quran.

Allah Almighty said:

We also (sent) Lut: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? For ye practise your Lusts on men in preference to women: ye are indeed a people transgressing beyond bounds". And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!" But We saved him and his family, except his wife: she was of those who lagged behind. And We rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime!

There came Our Messengers to Ibrahim with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. But when he saw their hands not reaching towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: we have been sent against the people of Lut. "And his wife was standing (there), and she laughed: but We gave her glad tidings of Isaac, and after him, of Jacob. She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Does thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for he is indeed Worthy of all praise, Full of all glory!" When fear had passed from (the mind of) Ibrahim and the glad tidings had reached him, he began to plead with Us for Lut's people. For Ibrahim was, without doubt, forbearing (of faults) compassionate, and given to penitence. O Ibrahim! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a Chastisement that cannot be turned back! When Our Messengers came to Lut, he was grieved on their account and felt himself powerless (To protect) them. He said: "This is a distressful day." And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! now fear Allah, and cover me not with disgrace about my guests! Is there not among you a single right-minded man?" They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!" He said: "Would that I had power to suppress you or that I could betake myself to some powerful support". (The

Messengers) said: "O Lut! We are Messengers from thy Lord! by no means shall they reach thee! Now travel with thy family while yet a part of the night remains, and let not any of you look back: but the wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning night?" When Our decree issued. We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, - marked from thy Lord; nor are they ever far from those who do wrong!

Tell them about the guests-of Ibrahim. When they entered his presence and said, "Peace!" He said, "We feel afraid of you!" They said: "Fear not! we give thee glad tidings of a son endowed with knowledge". He said: "Do ye give me such glad tidings even though old age has seized me? Of what, then, is your good news?" They said: "We give thee glad tidings in truth; be not then in despair!" He said: "And who despairs of the mercy of his Lord, but such as go astray?" Ibrahim said: "What then is the business on which ye (have come), O ye Messengers (of Allah)?" They said: "We have been sent to a people (deep) in sin, - excepting the adherents of Lut: them we are certainly (charged) to save (from harm), - all - except his wife, who, we have ascertained, will be among those who will lag behind." At length when the messengers arrived among the adherents of Lut. He said: "Ye appear to be uncommon folk." They said: "Yea, we have come to thee to accomplish that of which they doubt. We have come to thee with the truth and assuredly we tell the truth. Then travel by night with thy household, when a portion of the night (yet remains), and do thou go behind them: let no one amongst you look back, but pass on whither ye are ordered." And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning. The inhabitants of the City came in, (mad) joy (at news of the young men). Lut said: "These are my guests: disgrace me not: but fear Allah, and shame not." They said: "Did we not forbid thee (to speak) far all the sundry?" He said: "There are my daughters (to marry), if ye must act (so)." Verily, by thy life (O Prophet), in their wild intoxication, they wonder in distraction, to and fro. But the (mighty) Blast overtook them at sunrise, and We turned (the cities) upside down, and rained down on them brimstones hard as baked clay. Behold! in this are Signs for those who by tokens do understand. And the (Cities were) right on high-road. Behold! in this is a Sign for those who believe!

Ibrahim said: "And what O ye Messengers, is your errand (now)? "They said, "We have been sent to a people (deep) in sin:- "to bring on, on them, (a shower of) stones of clay (brimstone), marked as from thy Lord for those who trespass beyond bounds." Then We evacuated those of the Believers who were there, but We found not there any except one Muslim household: and We left there a Sign for such as fear the Grievous Chastisement.

**Despite the Warning :** The People of Lut rejected (his) Warning. We sent against them a violent tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn, - as a Grace from Us: thus do We reward those who give



thanks. And (Lut) did warn them of Our violent Seizure but they disputed about the Warning. And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning." Early on the morrow an abiding Chastisement seized them: "So taste ye My Chastisement and My Warning." And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?

Lut (PBUH) called the people of Sadum to worship Allah Almighty and to stop committing the adulteries, but the blasphemers instead of being ashamed on account of the consciousness of their own guilt, they attacked the pure ones with their sarcasms, as if not they but the pure ones were in the wrong in trying to set them on the right way, as Allah Almighty said:

But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"

But Allah saved Lut and his family except his wife, and He destroyed the unbelievers with His punishment.

Also the unbelievers were saying to Lut; "Bring us the Wrath of Allah if thou tellest the truth" and they dared Allah's Prophet Lut to bring the punishment if he could. Therefore Lut (PBUH) asked Allah Almighty to help him against the people who do mischief.

Hence Allah Almighty sent His angels to punish the infidels, as Allah Almighty said: When Our Messengers came to Ibrahim with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are wicked men." He said: "But there is Lut there." They said: "We know well who is there: we will certainly save him and his following, -except his wife: she is of those who lag behind!"

The angels, who were coming on the mission to destroy the people who were polluting the earth with their crimes, called on their way on Ibrahim to give the good news of the birth of Ishaq (PBUH) to him in his old age. When they told Ibrahim (PBUH) their destination, he feared for his nephew who he knew was there, and he pleaded the angels to go back and leave the sinful people to whom Lut was sent as a warner, because Ibrahim hoped that the sinful people will turn back in repentance by accepting Lut's call, as Allah Almighty said:

When fear had passed from (the mind of) Ibrahim and the glad tidings had reached him, he began to plead with Us for Lut's people.

But Ibrahim was told to leave this matter because these people are so deep in sin that nothing will reclaim them, as Allah Almighty said: For Ibrahim was, without doubt, forbearing (of faults), compassionate, and given to penitence. O Ibrahim! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a Chastisement that cannot be turned back!

Muhammad bin Ishaq narrated, "Ibrahim (PBUH) was saying to the angels: "You will destroy a village in it 300 faithfals?" The angels said: "No." Ibrahim said: "Then 200 faithfals?"

The angels said: "No." Ibrahim said: "Then 40 faithfals?" The angels said: "No." Ibrahim said: "Then 14 faithfals?" The angels said: "No". Then Ibn Ishaq said: "Till Ibrahim said: "If there is one faithful?" The angels said: "No." He said: "But there is Lut there". They said: "We know well who is there."

When Our Messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

The angels Jibril, Mikail and Israfil came to Lut in the shape of beautiful young men and when they reached Sadum at the sun set Lut (PBUH) boasted them because he was afraid for them in case of anybody else from the unbelievers will see them, and he thought that they are normal people so how he is going to protect them specially that the unbelievers had warned him before not to host anyone because every time he hosts any bodies he protects them from the infidels who are inflamed with evil passions, therefore he said: "This is a distressful day."

*The Unbelievers on Prowl* : Under these circumstances Lut (PBUH) brought the guests without the know ledge of anyone except his family, but his wife went out and she told her people by saying: "In the house of Lut, there are men I did not saw like these faces in my life", hence the infidels came quickly to Lut's house, as Allah Almighty said: And his people came rushing towards him, and they had been long in the habit of practising abominations and although they committed adultery they were ready to commit more.

He (Lut) said: "O my people! Here are my daughters: they are purer for you.", and he offered his girls to the infidels instead of his guests, and he said to them: Now fear Allah, and cover me not with disgrace about my guests! Is there not among you a single right-minded man?"

But the infidels said: "Well doesn't thou know we have no need of thy daughters: indeed thou knowest quite well what we want!" With this ugly words the infidels spoke to Lut (PBUH), and they did not afraid from the punishment of Allah Almighty.

Therefore Lut (PBUH) said to them: "Would that I had power to suppress you or that I could betake myself to some powerful support."

Narrated Abu Huraira (R.A.): Allah's Messenger (PBUH) said: "We are more liable to be in doubt than Ibrahim when he said: "My Lord! Show me how You give life to the dead. "He (i.e. Allah) said: "Don't you believe then?" He (i.e. Ibrahim) said: "Yes, but (I ask) in order to be stronger in Faith." And may Allah send His Mercy on Lut! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yusuf did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared!)."

Also Allah Almighty said:

The inhabitants of the city came in (mad) joy (at news of the young men). Lut said: "These are my guests disgrace me not: "but fear Allah, and shame me not."



They said: "Did we not forbid thee (to speak) for all and sundry?" He said: "There are my daughters (to marry), if ye must act (so)."

The commentators narrated: "Lut (PBUH) at that time was prohibiting the infidels from coming inside the house by standing behind the door to keep it closed while his people trying to open it by force, and meanwhile he was preaching them from inside the house but it was useless."

Lut (PBUH) seemed helpless in the situation in which he found himself alone against a rabble of people inflamed with evil passions. He wished he had the strength to suppress them himself or had had some powerful support to lean on! But the powerful support was there, though he had not realised it till then. It was the support of Allah. His guests were not ordinary men, but Angels who had come to test the people before they inflicted the punishment, and now they declared themselves, as Allah Almighty said:

The Messengers said: "O Lut! we are Messengers from thy Lord! by no means shall they reach thee!"

**The Punishment :** The commentators narrated that "Allah's angel Jibril (PBUH) hit the infidels with his wing and he blinded their eyes," and that was the first stage of their punishment, as Allah Almighty said:

And they even sought to snatch away his guests from him, but we blinded their eyes. (They heard) "Now taste ye My Wrath and My Warning."

Then the angels ordered Lut (PBUH) to travel with his family at the end of the night, and they told him not to look back he and his family when they hear the sound of the punishment which will happen to the infidels, But thy wife will remain behind, because she will look back therefore she will share the fate of the wicked inhabitants of this city.

Also Allah Almighty said:

And When Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them, but they said: "Fear thou not, nor grieve: we are (here) to save thee and thy following, except thy wife: she is of those who lag behind."

Then the angels announced the good news to Lut (PBUH) about the destruction of the infidels by saying: Morning is their time appointed: is not the morning nigh?

Allah Almighty said:

When Our decree issued. We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, marked from thy Lord; nor are they ever far from those who do wrong!

The commentators said that Allah Almighty pulled the infidels and their cities and everything even the animals and He lifted them up high into the sky till the angels heard the sounds of the dogs' barking and the cocks-crow, and He turned the cities upside down then Allah Almighty rained down on them brimstones hard as baked clay.

Also Allah Almighty said describing the infidel's punishment: We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

It is said that Lut's wife remained with her people, and also it is said that she left with Lut (PBUH) but when she heard the blast she looked back and shared the fate of the wicked inhabitants of the cities of the plain.

Allah Almighty said: Allah sets forth, for an example to the Unbelievers, the wife of Nuh and the wife of Lut: they were (respectively) under two of Our righteous servants' but they betrayed (their husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"

**Believers Saved :** Allah Almighty said: Then We evacuated those of the Believers who were there, but We found not there any except one Muslim household: and We left there a Sign for such as fear the Grievous Chastisement.

That was the Final Judgement. The destruction of Sadum, as a result for what the infidels had done by challenging Allah Almighty and His Prophet Lut (Alayhi As-Salam), and a lesson for any people who (care to) understand.

#### PROPHET SHUAIB (PBUH)

Allah Almighty said: To the Madain people We sent Shuaib, one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked; but remember how ye were little, and He gave you increase. And see what was the end of those who did mischief. "And if there is a party among you who believes in the Message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide." The leaders, the arrogant party among his people, said: "O Shuaib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our religion." He said: "What! even though we do detest (them)? "We should indeed forge a lie against Allah, if we returned to your religion after Allah hath rescued us there from : nor could we by any manner of means return thereto unless it be as in the will of Allah, our Lord. Our Lord comprehends all things in His knowledge in Allah is our trust. Our Lord! Decide



thou between us and our people in truth, for thou art the best to decide." The leaders, the Unbelievers among his people, said: "If ye follow Shuaib, be sure then ye are ruined!" But the earth quake took them unawares, and they lay prostrate in their homes before the morning! The men who rejected Shuaib became as if they had never been in the homes where they had flourished: the men who rejected Shuaib it was they who were ruined! So Shuaib left them, saying: "O my people! I did indeed convey to you the Messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

To the Madain people (We sent) Shuaib, one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but. I fear for you the Chastisement of a Day that will compass (you) all round. And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief. That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!" They said: "O Shuaib! does thy prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? Truly, thou art the one that for beareth with faults and is right-minded!" He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do, I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I turn. And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Nuh or of Hud or of Salih, nor are the people of Lut far off from you! but ask forgiveness of your Lord, and turn unto Him (in repentance): for my Lord is indeed full of mercy and loving-kindness." They said: "O Shuaib! much of what thou sayest we do not understand! intact among us we see that thou hast no strength! were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!" He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth all that ye do! "and O my people! do whatever ye can: I will do (my part): soon will ye know who it is on whom descends the Chastisement of ignominy, and who is a liar! and watch ye! for I too am watching with you!" When Our decree issued. We saved Shuaib and those who believed with him, by (special) Mercy from Us: but the (mighty) Blast did seize the wrong-doers, and they lay prostrate in their homes by the morning, - as if they had never dwelt and flourished there! so away with Madain as were Thamud gone away.

**Companions of the Wood :** The Companions of the Wood rejected the messengers. Behold, Shuaib said to them: "Will ye not fear (Allah)? I am to you a messenger worthy of all trust. So fear Allah and obey me. No reward do I ask of you for it: my reward is only from the Lord of the Worlds. Give just measure, and cause no loss (to others by fraud). And weigh

with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief. And fear Him Who created you and (Who created) the generations before (you)." They said: thou art only one of those bewitched! "thou art no more than a mortal like us, and indeed we think thou art a liar! "now cause a piece of the sky to fall on us, if thou art truthful!" He said: "My Lord knows best what ye do. But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Chastisement of a Great Day. Verily in that is a Sign: hut most of them do not believe. And verily thy Lord is He, the Exalted in Might, Most Merciful.

The people of Shuaib were a wondering tribe living in a city called Madain; located in the northern parts of the Jordan valley, north of the Sinai Peninsula. Shuaib (PBUH) was their Prophet.

Shuaib (PBUH) belongs to the Arabs according to what Ibn Habban narrated in his Sahih in mentioning the Prophets and the Messengers, the Messenger of Allah (PBUH) said to Abi Zarr: "Four are from the Arabs: Hud, Salih, Shuaib and your Prophet (i.e. the Messenger of Allah (PBUH))."

Some of the narrators called Shuaib the lecturer of the Prophets because of his eloquent in calling his people to believe in his Message. Ibn Abbas (R.A.) narrated, "If the name of Shuaib (PBUH) mentioned before the Messenger of Allah (PBUH) he was saying: 'He is (Shuaib) the lecturer of the Prophets.'"

**Unbelievers with All Wrongs :** The people of Madain were unbelievers, given to fraud, injustice, wrongful mischief and they were worshipping the Aika (a kind of tree). Allah Almighty sent to them one from their own brethren and he is Shuaib (PBUH), he called them to worship Allah alone without partner, to fear Allah and to follow His (Allah) ways because He is who created their predecessors among mankind, who never prospered by fraud and violent wrong-doing, but only justice and fair dealing.

As a result some of his people believed but the majority disbelieved and in the end Allah Almighty destroyed the unbelievers for their sins.

Allah Almighty said:

"To the Madain people We sent Shuaib, one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord!" and the clear (Sign) proved the reality of the Message which Allah Almighty sent it with him because Shuaib (PBUH) made many miracles by Allah's Power.

Then he told them: Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set and he ordered them to be just and prohibited them from doing wrong. In order: that will be best for you, if ye have Faith.



Shuaib also said to them: And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked and he told them not to close the roads frightening the passers-by and upsetting them by taking to highway robbery, nor cutting off people from access to the worship of Allah.

But remember how ye were little, and He gave you increase. And see what was the end of those who did mischief, Shuaib (PBUH) reminded them with the Grace of Allah because they began as an insignificant tribe, and by Allah's favour they increased and multiplied in numbers and resources, and he warned them not to be like those who fell into sin.

Also Shuaib (PBUH) said to them: And give not short measure or weight: I see you in prosperity, but I fear for you the Chastisement of a Day that will compass (you) all round., he told them not to make commercial selfishness and fraudulent dealings in weights and measures, otherwise Allah shall take His Grace and they will lose the prosperity.

Therefore Allah Almighty said:

Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not any ungrateful sinner.

The Messenger of Allah (PBUH) said: "Both parties in a business transaction have the right to annul it as long as they have not separated; and if they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything the blessing on their transaction will be blotted out."

The Messenger of Allah (PBUH) said: "When you receive what you buy by measure, let it be exact full measure". Also Narrated Uthman (R.A.) that the Prophet (PBUH) told him, "If you are the seller, you have to measure, and if you are the buyer, then let the seller measure for you."

The intended is that the legal profit is blessed even if it was little and the illegal profit is useless even if it was too much, therefore Shuaib (PBUH) said to his people: "That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!", and he told his people to do what he is ordering them with for the sake of Allah Almighty and not as a show before him, because the kindness and consideration must be spontaneous, it must flow from their own will, and cannot be forced on them by Shuaib (PBUH) who came from Allah to show them the way.

Allah Almighty said:

They said: "O Shuaib! does thy prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? Truly, thou art the one that forbearth with faults and is right-minded!"

The unbelievers grew sarcastic against Shuaib (PBUH). In effect they said: "You are a fine man! You teach us that we must be kind and forbearing with other people's faults, and now get at what you call ours sins! You think you are the only right minded man!"

He said: "O my people! see ye whether I have a Clear (Sign) from My Lord, Shuaib (PBUH) answered his people gently and persuasively, that he had a mission from Allah Almighty and he was working in the discharge of his mission and he was not merely finding fault with them. And He hath given me sustenance (pure and) good as from Himself? and he asked them to note that he was happy and comfortable although he was a poor man because Allah had given him good sustenance (the Prophecy and the Message). And Shuaib said: I wish not, in opposition to you, to do that which I forbid you to do. Shuaib told his people that if he forbade them anything he wished to apply the same standards to himself. And this is the great merit which the Israelites' scholars forgot, as Allah Almighty said:

"Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand?"

Narrated Abu Wail: Someone said to Usama, "Will you not talk to this (Uthman)?" Usama said, "I talked to him (Secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he good after I heard Allah's Messenger (PBUH) saying, "A man will be brought and put in Hell (Fire) and he will circumambulate (go around and around) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil."

And this was the description of the people who are against the Prophets, while the description of the Prophets and the believers is as Shuaib (PBUH) said: I wish not, in opposition to you, to do that which I forbid you to do, I only desire (your) betterment to the best of my power and he (Shuaib) told his people that all the advice which he is giving them is for their own good, which he desires to advance to the utmost of his powers. And my success (in my task) can only come from Allah. In Him I trust, and unto Him I turn. Shuaib (PBUH) told his people that the success of any of his efforts on their behalf must come from Allah's grace.

Allah Almighty said:

And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Nuh or of Hud or of Salih, nor are the people of Lut far off from you!

*The Call of Truth* : Shuaib (PBUH) told his people not to let his opposition for them disbelief in the Oneness of Allah drive them into obstinacy and sin because he can see things



that they can not and his vision takes in the fate of previous generations who sinned, and perished on account of their sins, also he reminded them with the people of Lut whom are near to them in the time and in the place.

Whereupon Shuaib (PBUH) said to his people: "But ask forgiveness of your Lord, and turn unto Him (in repentance): for my Lord is indeed full of mercy and loving-kindness." he told them to leave what they are committing from sins by coming back to the way of Allah because He (Allah) loves the repenants.

They said: "O Shuaib! much of what thou sayest we do not understand! in fact among us we see that thou hast no strength!"

The unbelievers said: Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position! And this is a big proof of them disbelief and obstinacy, where they said to Shuaib: Much of what thou sayest we do not understand! and they told him that they don't want to hear or to listen to what he said because they don't care.

What the unbelievers said to Shuaib (PBUH) was just like what the unbelievers of Quraish had said to the Messenger of Allah (PBUH), as Allah Almighty said:

They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears is a deafness, and between us and thee is a screen: so do thou (what thou will); for us we shall do (what we will!)"

The unbelievers said to Shuaib (PBUH) what it means: "Don't you see that we have all the power and influence, and you, Shuaib, are only a poor Teacher, and because of your family we didn't hurt you otherwise we could stone you or imprison you or do what we like with you! Thank us for our kindness that we spare you because it is more than you yourself deserve!"

He (Shuaib) said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth all that ye do!" Then he told them to watch and wait because Allah's Plan works without fail, then they will know on whom the punishment of Allah will be, and he too will watch with them the fulfilment of Allah's Plan. It is just like what Shuaib said to them: "And if there is a party among you who believes in the Message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide."

Allah Almighty said:

The leaders, the arrogant party among his people, said:

"O Shuaib ! we shall certainly drive thee out of our city-(thee) and those who believe with thee; or else ye (thou and they) shall have to return to our religion."

The unbelievers wanted in their pretension to make the people who believed in Shuaib (PBUH) and followed him and became believers, come back to them and their religion (Ways of the unbelievers' fathers). He said: "What! even though we do detest (them)?, Shuaib (PBUH) told the unbelievers that the believers will not come back by their own choice just in case that the unbelievers forced them to do so. Therefore Shuaib said to the unbelievers: We should indeed forge a lie against Allah, if we returned to your religion after Allah hath rescued us therefrom: nor could we by any manner of means return thereto unless it be as in the will of Allah, our Lord. Our Lord comprehends all things in His Knowledge in Allah is our trust. Then Shuaib (PBUH) turned to Allah Almighty in earnest prayer: "Our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."

The leaders, the Unbelievers among his people, said: "If ye follow Shuaib, be sure then ye are ruined!" The unbelievers were obstinate therefore they started to threat Shuaib (PBUH) and his followers with punishment.

Allah Almighty said:

*The Punishment* : "But the earthquake took them unaware, and they lay prostrate in their homes before the morning!"

An earthquake seized them by night, and they were buried in their own homes, no longer to vex Allah's earth. Also Allah Almighty said: But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Chastisement of a Great day a shower of ashes and cinders accompanying a volcanic eruption. Thus a day of terror drove them into their homes, and the earthquake finished them. Allah Almighty said: So Shuaib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!" Shuaib (PBUH) blamed the unbelievers for what happened to them. He had done his duty by preaching and advising them but it was useless because the unbelievers didn't accept his advices, even they didn't afraid from the Day of the Punishment, therefore how he can be sad for people who denied the right way and insisted on their disbelief.

Ibn Asakir narrated on the authority of Ibn Abbas, "Shuaib (PBUH) was after Yusuf (PBUH), and Shuaib (PBUH) died in Mecca with his faithful companions and their graves are in the west of the Kaaba between Dar un-Nadwa and Dar bani Shams."

#### PROPHETS ISMAIL, ISHAQ AND YAQUB (PBUT)

*Prophet Ismail (PBUH)* : Ismail (PBUH) is the son of Ibrahim (PBUH) from his wife Hajar the Egyptian (PBUH), and he is known as Al-Zabih (self-sacrificed), and we mentioned his sacrifice in the story of Ibrahim (PBUH).



Allah Almighty described him with Halim (forbearing), patient and obedient: Se We gave him the good news of a forbearing son. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I have seen in a dream that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! do as thou art commanded: thou will find me, if Allah so wills one of the steadfast."

Also Allah Almighty said:

Also mention in the Book (the story of) Ismail: he was (strictly) true to what he promised, and he was a messenger (and) a prophet. He used to enjoin on his people Prayer and Zakat and he was most acceptable in the sight of his Lord.

And commemorate Our Servants Ibrahim, Isaac, and Jacob, possessors of Power and Vision. Verily We did chose them for a special (purpose) the remembrance of the Hereafter. They were, in Our sight, truly of the company of the Elect and the Good. And commemorate Ismail, Elisha, and Zul-Kifl: each of them was of the company of the Good.

Or do ye say that Ibrahim, Ismail, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah?

Narrated Al-Amawi that the Messenger of Allah (PBUH) said: "The first one who spoke the classical Arabic language was Ismail, when he was 4 years old."

Ismail (PBUH) married a woman from the giants, then his father Ibrahim (PBUH) ordered him to divorce her, as we mentioned that before in the story of Ibrahim (PBUH), and according to what Al-Amawi narrated her name was Amarah daughter of Said bin Usama bin Aqil al-Amaliqi, and after he divorced his wife, Ismail (PBUH) married another woman and Ibrahim (PBUH) ordered him to keep her, and she is Al-Sayida daughter of Madhadh bin Amru. His second wife gave birth to twelve boys and they are: Nabit, Qayzar, Azbal, Misha, Masma', Mash, Dusa, Arar, Yatur, Nabsh, Tima and Qayzama, according to what the People of the Book had mentioned.

Ismail (PBUH) was a Messenger to the Tribes of Jurham, Al-Amaliq and to the people of Yemen. When Ismail (PBUH) was dying he directed his brother Ishaq (PBUH) to continue his Mission, and he died when his age was 37 years and he was buried in Al-Hijr with his mother Hajar. The Arabs of Al-Hijaz all are descendants of Ismail's two sons Nabit and Qayzar.

Narrated Salama bin Al-Akwa (R.A.): the Prophet (PBUH) passed by some persons of the tribe of Aslam practising archery (i.e. the throwing of arrows) Allah's Messenger (PBUH) said, "O offspring of Ismail! Practise archery (i.e. arrow-throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so. "Hearing that, one the two teams stopped throwing. Allah's Messenger (PBUH) asked them, "Why are you not throwing?" They replied, "O Allah's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all. "

**Prophet Ishaq (PBUH)** : Ishaq (PBUH) was born when his father's (Ibrahim) age was 100 years, fourteen years after the birth of Ismail (PBUH), and his mother was Sarah.

Allah Almighty said:

And we gave him the good news of Isaac- a prophet, -one of the Righteous. We blessed him and Isaac: but of their progeny are (some) that do right and (some) that obviously do wrong, to themselves.

Abu Hurairah Narrated that Allah's Messenger (PBUH) said: "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e. Yusuf, the son of Yaqub, the son of Ishaq, the son of Ibrahim."

Ishaq (PBUH) married Rifqa the daughter of Batwayil, when he was forty years old, and she gave birth to twins; the first one is Alays and the second one is Yaqub (PBUH) to whom the Israelites belongs.

When Yaqub (PBUH) became young man, his father Ishaq (PBUH) ordered him to leave towards the land of his maternal uncle Laban because Ishaq knew that his son Alays was feeling jealous from Yaqub therefore Ishaq decided to send Yaqub to his uncle's place in order to be safe there.

**Prophet Yaqub (PBUH)** : Yaqub (PBUH) left his father's land towards the land of his uncle Laban, and there he started to work, then he married his uncle's older daughter Liya and after seven years he married his uncle's younger daughter Rahil, whereupon Liya gave birth to Rubin; then she gave birth to Shamun; then to Lawi and then Yahuza. Rahil felt jealous because she was barren woman therefore She gave her slave girl Balha to Yaqub, and Balha gave birth to Dan and then to Naftali, then Liya gave her slave girl Zaifa to Yaqub (PBUH), and Zaifa gave birth to Jad and Ashir, then Liya gave birth to Isakhar and then to Zablun and all the children were boys.

Then Rahil prayed to Allah Almighty to give her a boy from Yaqub (PBUH) and Allah answered her prayer and she gave birth to a great noble and beautiful boy and she called him Yusuf.

Then Allah Almighty inspired to Yaqub to go back to his father's land, hence he left his uncle's land with his family and came back towards the land of his people, and there his brother Alays received him. Then Rahil gave birth to another boy and he is Binyamin but she got too much tired because of the delivery that she died. Yaqub (PBUH) buried her in Afrath.

Yaqub's sons were twelve boys; from Liya are: Rubin, Shamun, Lawi, Yahuza, Isakhar and Zablun, from Rahil are: Yusuf (PBUH) and Binyamin, from Rahil's slave girl are: Dan and Naftali, and from Liya's slave girl are: Jad and Ashir.

Yaqub (PBUH) came back to his father Ishaq (PBUH) and he lived with him at Habrun



Allah Almighty described him with Halim (forbearing), patient and obedient: Se We gave him the good news of a forbearing son. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I have seen in a dream that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! do as thou art commanded: thou will find me, if Allah so wills one of the steadfast."

Also Allah Almighty said:

Also mention in the Book (the story of) Ismail: he was (strictly) true to what he promised, and he was a messenger (and) a prophet. He used to enjoin on his people Prayer and Zakat and he was most acceptable in the sight of his Lord.

And commemorate Our Servants Ibrahim, Isaac, and Jacob, possessors of Power and Vision. Verily We did chose them for a special (purpose) the remembrance of the Hereafter. They were, in Our sight, truly of the company of the Elect and the Good. And commemorate Ismail, Elisha, and Zul-Kifl: each of them was of the company of the Good.

Or do ye say that Ibrahim, Ismail, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah?

Narrated Al-Amawi that the Messenger of Allah (PBUH) said: "The first one who spoke the classical Arabic language was Ismail, when he was 4 years old."

Ismail (PBUH) married a woman from the giants, then his father Ibrahim (PBUH) ordered him to divorce her, as we mentioned that before in the story of Ibrahim (PBUH), and according to what Al-Amawi narrated her name was Amarah daughter of Said bin Usama bin Aqil al-Amaliqi, and after he divorced his wife, Ismail (PBUH) married another woman and Ibrahim (PBUH) ordered him to keep her, and she is Al-Sayida daughter of Madhadh bin Amru. His second wife gave birth to twelve boys and they are: Nabit, Qayzar, Azbal, Misha, Masma', Mash, Dusa, Arar, Yatur, Nabsh, Tima and Qayzama, according to what the People of the Book had mentioned.

Ismail (PBUH) was a Messenger to the Tribes of Jurham, Al-Amaliq and to the people of Yemen. When Ismail (PBUH) was dying he directed his brother Ishaq (PBUH) to continue his Mission, and he died when his age was 37 years and he was buried in Al-Hijr with his mother Hajar. The Arabs of Al-Hijaz all are descendants of Ismail's two sons Nabit and Qayzar.

Narrated Salama bin Al-Akwa (R.A.): the Prophet (PBUH) passed by some persons of the tribe of Aslam practising archery (i.e. the throwing of arrows) Allah's Messenger (PBUH) said, "O offspring of Ismail! Practise archery (i.e. arrow-throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so. "Hearing that, one the two teams stopped throwing. Allah's Messenger (PBUH) asked them, "Why are you not throwing?" They replied, "O Allah's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all. "

**Prophet Ishaq (PBUH)** : Ishaq (PBUH) was born when his father's (Ibrahim) age was 100 years, fourteen years after the birth of Ismail (PBUH), and his mother was Sarah.

Allah Almighty said:

And we gave him the good news of Isaac- a prophet, -one of the Righteous. We blessed him and Isaac: but of their progeny are (some) that do right and (some) that obviously do wrong, to themselves.

Abu Hurairah Narrated that Allah's Messenger (PBUH) said: " The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e. Yusuf, the son of Yaqub, the son of Ishaq, the son of Ibrahim."

Ishaq (PBUH) married Rifqa the daughter of Batwayil, when he was forty years old, and she gave birth to twins; the first one is Alays and the second one is Yaqub (PBUH) to whom the Israelites belongs.

When Yaqub (PBUH) became young man, his father Ishaq (PBUH) ordered him to leave towards the land of his maternal uncle Laban because Ishaq knew that his son Alays was feeling jealous from Yaqub therefore Ishaq decided to send Yaqub to his uncle's place in order to be safe there.

**Prophet Yaqub (PBUH)** : Yaqub (PBUH) left his father's land towards the land of his uncle Laban, and there he started to work, then he married his uncle's older daughter Liya and after seven years he married his uncle's younger daughter Rahil, whereupon Liya gave birth to Rubin; then she gave birth to Shamun; then to Lawi and then Yahuza. Rahil felt jealous because she was barren woman therefore She gave her slave girl Balha to Yaqub, and Balha gave birth to Dan and then to Naftali, then Liya gave her slave girl Zaifa to Yaqub (PBUH), and Zaifa gave birth to Jad and Ashir, then Liya gave birth to Isakhar and then to Zablun and all the children were boys.

Then Rahil prayed to Allah Almighty to give her a boy from Yaqub (PBUH) and Allah answered her prayer and she gave birth to a great noble and beautiful boy and she called him Yusuf.

Then Allah Almighty inspired to Yaqub to go back to his father's land, hence he left his uncle's land with his family and came back towards the land of his people, and there his brother Alays received him. Then Rahil gave birth to another boy and he is Binyamin but she got too much tired because of the delivery that she died. Yaqub (PBUH) buried her in Afrath.

Yaqub's sons were twelve boys; from Liya are: Rubin, Shamun, Lawi, Yahuza, Isakhar and Zablun, from Rahil are: Yusuf (PBUH) and Binyamin, from Rahil's slave girl are: Dan and Naftali, and from Liya's slave girl are: Jad and Ashir.

Yaqub (PBUH) came back to his father Ishaq (PBUH) and he lived with him at Habrun



village in the land of Qanan where Ibrahim (PBUH) used to live. Ishaq got sick then he died when his age was 180 years, Alays and Yaqub (PBUH) buried him with his father Ibrahim (PBUH)

### PROPHET YUSUF (PBUH)

Yusuf (PBUH) was the son of Yaqub (PBUH), and his mother was Rahil. He was a mere lad. But he was true and frank and righteous; he was a type of manly beauty and rectitude. His father loved him dearly, but his half-brothers were jealous of him and hated him.

The commentators said that Allah Almighty chose Yusuf (PBUH) to carry on the Prophecy, and he was the only Prophet among his brothers according to what the Messenger of Allah (PBUH) said: "The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i.e. Yusuf, the son of Yaqub, the son of Ishaq, the son of Ibrahim."

Allah Almighty said:

Behold, Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!" "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Ibrahim and Isaac aforetime! for thy Lord is full of knowledge and wisdom.

When Yusuf (PBUH) was a lad he saw in a dream eleven stars (his brothers) and the sun and the moon (his father and his mother) prostrating themselves to him, when he woke up he told his father Yaqub (PBUH) about the dream therefore Yaqub knew what noble position his son will get in this life and in the Hereafter, and he warned Yusuf to keep the matter as a secret by not telling his brothers in order to not let them covet him and arrange a plot against him.

Then Yaqub (PBUH) told Yusuf (PBUH) that as Allah Almighty showed him this great Divine Revelation so if he kept it as a secret Allah will choose him for His Mercy and Kindness and teach him the words' meanings and the dream's interpretation like no one knows, and He (Allah) perfects His favour on him (by the Divine Revelation to him) and on the offspring of Yaqub (because of him), and they (the offspring of Yaqub) will get the good in this life and in the Hereafter by him. Then Allah will give him (Yusuf) the Prophecy like when He gave it to his fathers (Ibrahim and Ishaq) before, For thy Lord is full of knowledge and wisdom.

Therefore Allah's Messenger (PBUH) when he was asked, "Who is the most honourable one among the people? He said: "The most honourable one among the people is Allah's

Prophet, Yusuf, the son of Allah's Prophet, the son of Allah's Prophet the son of Allah's Khalil (Ibrahim).

*Signs for Seekers* : Allah Almighty said:

Verily in Yusuf and his brethren are Signs for Seekers (after Truth). They said: "Truly Yusuf and his brother are loved more by our father than we: but we are a goodly body! really our father is obviously in error! "Slay ye Joseph or cast him out to some ( unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!" Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

The ten brothers envied and hated their innocent younger brothers Yusuf and Binyamin therefore they decided to get rid of Yusuf then it will be enough time to pretend to be (good) like Yusuf and to repent of their crime.

When the brothers agreed on the plan and got ready to do it, one of the brethren, perhaps less cruel by nature or more worldly-wise, said; "Why undertake the risk of blood-guiltiness? Throw him into the well you see there! Some travellers passing by will pick him up and remove him to a far country. If not, at least we shall not have killed him."

The plot having been formed, the brethren proceed to put it into execution.

Allah Almighty said:

They said;" O our father! why dost thou not trust us with Joseph-seeing we are indeed his sincere well-wishers? Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

But Yaqub (PBUH) told his sons that he would miss Yusuf and be sad without him. And after all, Yusuf was not of an age to play with them. And they would be attending to their own affairs, and a wolf might come and attack and kill Yusuf. As Allah Almighty said:

(Jacob) said. "Really it sades me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

But the brothers said that they would have to perish before the wolf could touch Yusuf, as Allah Almighty said: They said: "If the wolf were to devour him while we are (so large) a party, then should we be the losers!"

Allah almighty said:

So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shall (one day) tell them the truth of this their affair while they perceive not.' Then they came



to their father in the early part of the night, weeping. They said: "O our father! we went racing with one another, and left Joseph with our things; and the wolf devoured him. But thou wilt never believe us even though well this be the truth." They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought."

**Deceived by Brothers :** When the brothers left them father Yaqub (PBUH) and Yusuf (PBUH) with them, all the way they betrayed and insulted the poor lad, at last when they reached the well, they threw him down to the bottom of the well.

But when they threw Yusuf (PBUH) in the well, Allah Almighty inspired in him that certainly he would go out from this impasse, and in some day, his brothers would stand in need of him, and he would be in a position to fulfil that need, and would do it gladly, putting them to shame for their present plotting and betrayal of him.

After the brethren threw Yusuf in the well, they came back (some time after the sundown) to their father and told him the false story (which they invented) while they were crying, they told Yaqub (PBUH) that they were naturally having games and exercise, while Yusuf was left with their belongings and the racing prevented them from seeing the wolf when it attacked him and they said: "But thou wilt never believe us even though we tell the truth.", And in order to convince Yaqub (PBUH) with their false story they brought with them the blood-stained shirt of Yusuf, yet it was a stain of false blood of a goat which the brethren had killed for this purpose. But Yaqub (PBUH) didn't believe them false story and he said to them: "Ah me! the tale you tell may be good enough for you, who invented it! But what about me, your aged father? What is there left in the life for me now, with my beloved son gone? And yet what can I do but hold my heart in patience and implore Allah's assistance? I have faith, and I know that all that He does is for the best!"

Narrated Az-Zuhri: Urwa bin Az-Zubayr related the narration of Aishah, the wife of the Prophet (PBUH), when the slanderers had said about her what they had said and Allah later declared her innocence (Wherein) the Prophet (PBUH) said (to Aishah), "If you are innocent, then Allah will declare your innocence: but if you have- committed a sin, then ask for Allah's Forgiveness and repent to Him." Aishah said, "By Allah, I find no example for my case except that of father (when he said), "(For me) patience is most fitting: against that which ye assert, it is Allah (alone) whose help can be sought." Then Allah revealed the ten Verses: "Verily! those who brought forth the slander are a group amongst you..."

Allah Almighty said:

Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well) ....He said: "Ah there! Good news! here

is a fine young man!" So they concealed him as a treasure! But Allah knoweth well-all that they do! The (Brethren) sold him for a miserable price, - for a few dirhams counted out: in such low estimation did they hold him! The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not. When Joseph attained his full manhood, We gave him power and knowledge: thus do We reward those who do right.

When Yusuf (PBUH) was in the bottom of the well, he remained waiting for Allah's relief. Some Arab merchants traveling to Egypt were preceded by advance parties to search out water. They naturally went to the well and let down their bucket, the water carder got surprised when he found a youth in the well and he said: "What a good news".

So they concealed him as a treasure! But Allah knoweth well all that they do!

The merchants became happy with the treasure they found because they are going to sell Yusuf in Egypt's market. But in spite of the way that Yusuf's brothers got rid of him and the way that the merchants concealed him as a slave Allah Almighty was working out His own Plan.

Yusuf's brothers had evidently been watching to see what happened to him, and they saw the merchants took Yusuf (PBUH) up and hid him (in order to conceal him lest he was another's slave and had run away from his master who might come and claim him!) therefore the brethren came to the merchants to claim his price as a run away slave, but dared not haggle over the price, lest their object, to get rid of Yusuf, hence they sold him to the merchants with cheaply.

Allah Almighty said:

The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son".

**Well Placed in Egypt :** Yusuf (PBUH) was sold later to the "Aziz (the exalted in rank) of Egypt; and he was the minister whom the treasuries are in his hands. Al-Aziz motive of buying Yusuf was perhaps worldly because such a handsome, attractive, intelligent son would get him more honour, dignity, power and wealth.

Allah Almighty said:

Thus did We establish Yusuf in the land, it means that as Allah Almighty made Al-Aziz and his wife treating Yusuf good He made him also influential in Egypt. That We might teach him the interpretation of stories (and events) and Yusuf was



to interpret truth to those who would never have reached it otherwise. And Allah hath full power and control over His affairs; because if Allah wants something to be He will make all the ways and means possible for it, therefore Allah said: But most among mankind know it not.

Allah Almighty said:

When Yusuf attained his full manhood, We gave him power and knowledge: thus do We reward those who do right. The commentators disagreed about the age of Yusuf when he attained his full manhood, Said said: "18 years", Adh-Dhahak said: "20 years", Al-Sadi said: "30 years", Ibn Abbas said: "33 years" while Al-Hassan (Al-Basri) said: "40 years".

Allah Almighty said:

But she in whose house he was, sought to seduce him and she fastened the doors, and said: "Now come", he said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong. And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and indecent deeds: for he was one of Our servants chosen. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?" He said: "It was she that sought to seduce me-from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar but if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!" So when he (her husband) saw his (Joseph's) shirt, - that it was torn at the back, - (her husband) said: "Behold! it is a snare of you women! truly, mighty is your snare! O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

The wife of Al-Aziz tried to seduce Yusuf (PBUH) and she asked from him something against his honour and dignity, therefore she closed all the doors after she had worn the best of her clothes to show her beauty to him because she was seeking the satisfaction of her own selfish passion.

But Yusuf (PBUH) was a Prophet and from the lineage of the Prophets and he was protected from the sins. Therefore he rejected the Aziz's wife advances by telling her that he owes a duty to her husband; then the kindness and the honour which the Aziz treated him with; and that no good can come from guilt.

But she was blinded with passion, and his rejection had no effect on her. Yusuf (PBUH) was human after all, and her passionate love and her beauty placed a great temptation in his path. But he had a sure refuge, - his faith in Allah. His faithful eyes saw something that her eyes, blinded by passion, did not see. She thought no one saw when the doors were closed. He knew that Allah was there. That made him strong and proof against temptation.

Allah Almighty said:

Thus (did We order) that We might turn away from him (all) evil and indecent deeds: for he was one of Our servants chosen.

With Al-Aziz's wife in her mad passion, the situation became intolerable, and Yusuf (PBUH) made for the door in order to go outside the house, but she ran after him and tugged at his garment to detain him. As he was retreating, she could only catch hold of the back of his shirt, and in the struggle she tore it. He was determined to open the door and leave the palace, as it was useless to argue with her mad passion. When the door was opened, it so happened, that Al-Aziz was not far off.

When the wife saw her husband (Al-Aziz) at the door, she resorted to a lie not only to justify herself but also to have her revenge on Yusuf (PBUH) because he rejected her mad passion, She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?" And she accused Yusuf (PBUH) while she is the accused one.

Allah Almighty said:

He (Yusuf) said: "It was she that sought to seduce me-from my (true) self." Yusuf (PBUH) bore himself with dignity. He was too great and noble to indulge in angry recrimination. But he had to tell the truth. And he did it with guilt simplicity.

Allah Almighty said:

"And one of her household saw (this) and bore witness." There was an eye-witness to what had happened between Yusuf (PBUH) and Al-Aziz's wife. They say it was a child, and they say also that he was a man relative to Al-Aziz.

So if Yusuf's shirt was torn at the front, then her tale is true and he is a liar, but if Yusuf's shirt was torn at the back, he must obviously have been retreating, and the wife of Al-Aziz must have been tugging from behind. No one could doubt who was the guilty party, and Al-Aziz was convinced therefore he said: "Behold! it is a snare of you women! truly, mighty is your snare'."

After the reality became clear to Al-Aziz, he apologised to Yusuf (PBUH) for the utterly false charge made against him, and he asked Yusuf (PBUH) to keep this matter as a secret. Then Al-Aziz said to his wife: "Ask forgiveness for thy sin, for truly thou hast been at fault."



Allah Almighty said:

Ladies said in the City: "The wife of the (great) Aziz is seeking to seduce her slave truly hath he inspired her with violent love: we see she is evidently going astray." When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! This is none other than a noble angel!" She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!.... And now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!" He said: "O my Lord! the prison is dearer to my liking than that to which they invite me: unless Thou turn away their snare from me, I should feel inclined towards them and join the ranks of the ignorant." So his Lord hearkened to him (in his prayer) and turned away from him their snare: verily He hearth and knoweth (all things).

*Taken for an Angel* : When the reputation of Al-Aziz's wife began to be pulled to pieces, she invited all ladies in society to grand banquet. When the fruit was reached and the talk flowed freely about the gossip and scandal which made their hostess interesting, they were just about to cut the fruit with their knives, at that time Yusuf (PBUH) was brought into their midst. When they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands, and they said: "Allah preserve us! no mortal is this! This is none other than a noble angel!"

In the tradition of the Night Journey, the Prophet (PBUH) said: "I passed by Yusuf (PBUH) who had been given half of (world) beauty."

She said: "There before you is the man about whom ye did blame me!" then she praised his virtue by saying: "I did seek to seduce him from his (true) self but he did firmly save himself guiltless", and she threatened Yusuf (PBUH) with prison if he will not accept her passions, whereupon she sank lower than herself, in seeking the support of the crowd around her, and where there was the snare of one woman before, it is now the collective snare of many women.

But Yusuf (PBUH) took refuge in Allah Almighty, because he could not pit his own strength against the whole assault of evil therefore he relied on Allah to turn evil away from him. And Allah Almighty answered Yusuf's prayer and saved him from the wiles of the women.

Allah Almighty said:

So his Lord hearkened to him (in his prayer) and turned away from him their snare: verily He hearth and knoweth (all things). Then it incurred to them after

they had seen the Signs, (that it was best) to imprison him for a time. Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine," Said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating thereof." "Tell us" (they said) "the truth and meaning thereof: for we see thou art one that doth good (to all)." He said: "Before any food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it befall you. That is part of the (Duty) which my Lord hath taught me I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter. And I follow the ways of my fathers, - Ibrahim, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful. O my two companions of the prison! (I ask you): Are many lords differing among themselves better, or Allah the One Supreme and Irresistible? Whatever ye worship apart from Him is nothing but names which ye have named, ye and your father, - for which Allah hath sent down no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not.... O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink; as for the other, he will be crucified, and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do enquire."

To the Aziz it appears as if it might be in his wife best interests that Yusuf (PBUH) should disappear from her view in prison. The decisive factor was the view of the men generally, who were alarmed at the consternation he had caused among the women. They knew that Yusuf was righteous, but it was better for them that one men (even if righteous) should suffer in prison rather than others should suffer from the extraordinary disturbance he was unwittingly causing in their life because of his beauty which made the women mad about him.

Allah Almighty said:

Now with him there came into the prison two young men, they were both apparently officers of the king (the Pharaoh), who had incurred his wrath. One was the king's cupbearer and the other was the king's baker. The former dreamed that he was carrying on his duties and pressing wine; the latter dreamed that he was carrying bread, but it did not reach his master, for the birds ate of it.

Both the two men saw the Signs of Allah about Yusuf (PBUH), they felt not only that he had wisdom, but that he was kind and benevolent, and would give of his wisdom even to strangers like themselves. They therefore told him their dreams and asked him to interpret them.



He said: "Before any food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it befall you, Yusuf (PBUH) told the two men that they shall learn everything before their next meal, but first he must teach them Faith.

Yusuf (PBUH) told them that he is just doing his duty, and the highest good he can do to them is to teach them Faith. Then he said: "I have the heritage of great men renowned for wisdom and truth, such as Ibrahim, Ishaq and Yaqub. Surely what they knew is worthy of respect. Never did they swerve a hair's breadth from the Gospel of Unity. It is not that we boast. It was Allah's grace that taught us and Allah's grace is teaching all mankind. But men show their ingratitude by inventing other so-called gods."

**Call to Allah:** Then Yusuf (PBUH) called them to Allah Almighty and disgraced the other gods, because the only reality is Allah the One (and Only), Whose power is supreme and irresistible.

After Yusuf (PBUH) had called the two men to Allah Almighty and did what he has to do, he interpreted their dreams. He said: "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink." The cupbearer had perhaps been proved innocent of the crime which had been charged against him, and was to be restored to the favour of the Pharaoh. He was to carry the cup and be the king's confidant again.

While Yusuf (PBUH) said about the other prisoner: "As for the other, he will be crucified, and the birds will eat from off his head." For the baker, he had bad news. Perhaps he had been found guilty, and he was to die on the cross, following by exposure to birds of the air-vultures peeking away at his eyes and cheeks, and all that had been his face and head.

And of the two, to that one whom he considered about to be saved, he said: "Mention me to thy lord," but Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years. Yusuf (PBUH) said in the cup-bearer who was going to leave the prison (because he had been proved innocent): "Mention me to Pharaoh." So as to get him out of the prison, but the cup-bearer in the midst of the Court of Pharaoh, forgot Yusuf (PBUH), therefore he stayed in prison a few (more) years.

Allah Almighty said:

The king (of Egypt) said: "I do see (in a vision) seven fat kind, whom seven lean ones devour, - and seven green ears of corn, and seven (others) withered. O ye chiefs! expound to me my vision if it be that ye can interpret visions." They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams." But the man who had been released, one of the two (who had been in prison) and who now remembered him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)." "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kind whom seven lean ones devour, and of seven green ears of corn and (seven) others withered:

that I may return to the people, and that they may know." (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, - except a little, of which ye shall eat. Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them, (all) except a little which ye shall have (specially) guarded. Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)"

**Pharaoh's Dream:** The Pharaoh saw a dream of seven fat kind being devoured by seven lean ones, and of seven fine full green ears of corn (presumably being devoured) by seven dry withered ears, and Pharaoh related his dream to his Council in order to explain it for him.

But no one in the Council apparently wanted to take the responsibility either of interpreting the dream, or of carrying out any measures consequent on the interpretation.

At length the cup-bearer remembered Yusuf (PBUH) and how skilful he was in the interpretation of dreams. So he just asked permission to withdraw in order to find the interpretation. He went straight to the prison, and addressed himself to Yusuf (PBUH), and he told him about the king's dream, and if Yusuf (PBUH) got the meaning he (the cup-bearer) would go and tell the Council. Therefore Yusuf (PBUH) interpreted the king's vision and showed what will happen and suggested the measures to be taken for dealing with the calamity when it comes.

Allah Almighty said:

So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What was the matter with the ladies who cut their hands'? For my Lord is certainly well aware of their snare." (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph?" The Ladies said: "Allah preserve us! no evil know we against him!" Said the `Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him and he is indeed of those who are (ever) true (and virtuous). This (say I), in order that he may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones. Yet I do not absolve myself (of blame): the (human) should certainly incite evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-Forgiving, Most Merciful."

When the king knew about Yusuf (PBUH), he wanted to see him and he sent a messenger to fetch him. The king's messenger came to the prison to take Yusuf (PBUH) to the king.

But Yusuf, sure of himself, wanted some assurance that he would be safe from the sort



of nagging and persecution to which he had been subjected by the ladies. Therefore he sent back the messenger with a message was conveyed to the king.

Yusuf said: "Go thou back to thy lord, and ask him, 'What was the matter with the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

Narrated Abu Huraira (R.A.):

Allah's Messenger (PBUH) said, "If I stayed in prison as long as Yusuf stayed and then the messenger came, I would respond to his call (to go out of the prison)."

The king after receiving Yusuf's message, he sent for the ladies concerned, and among them the wife of Al-Aziz, then the king said: "What was this affair? Tell me the whole truth?"

The wife of Al-Aziz stood by, while the other ladies answered. Their answer acknowledged the truth of Yusuf's innocence and high principles. When they had done, she began and she did not mince matters. She acknowledged her own guilt, freely and frankly.

This (say I), in order that he may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

Some of the commentators construed this verse and the verse to follow, to be spoken by Yusuf (PBUH), in which case they meant that Yusuf was referring to his fidelity to Al-Aziz, that he has never taken advantage of his absence to play false with his wife, although he (Yusuf) was human and liable to err. But the majority of the commentators construed, these verses were spoken by the wife of Al-Aziz while fully reprobating her own guilty conduct, claimed that she had at least been constant, and she hoped for mercy and forgiveness.

Allah Almighty said:

So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art of high standing with us, invested with all trust." (Joseph) said: "Set me over the store-houses of the land: I am a good keeper, knowledgeable." Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of Our mercy on whom We please, and We suffer not, to be lost, the reward, of those who do good. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

**Trusted Wazir :** The king was too much impressed by Yusuf's innocence, wisdom, truth and trustworthiness, that he took him specially to serve about his own person as his trusty and confidential Wazir, (because probably Al-Aziz had by this time died, but some of the commentators narrated that the king dismissed Al-Aziz). Yusuf (PBUH) was given plenary

powers and the fullest confidence that a king could give to his most trusted and best-proved Wazir (minister), with special access to his Person, like a Grand Chamberlain.

Yusuf (PBUH) deliberately asked to be put incharge of the granaries and store-houses, and the drudgery of establishing them and guarding them, for the simple reason that he understood that need better than anyone else, and was prepared to take upon himself rather than throw on to another the obloquy of restricting supplies in times of plenty. He had almost absolute powers, but as his fidelity was fully proved these powers were for service rather than for self.

Allah Almighty said:

But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

To the righteous, whatever rewards (if any) that come in this world are welcome for the opportunities of service which they open out. But the true and best reward is in the Hereafter.

Allah Almighty said:

Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not. And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality? Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me." They said: "We shall try to win him from his father: indeed we shall do it." And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

Years pass; the ten selfish brothers driven by famine came to Egypt to buy corn. Yusuf (PBUH) kept the details of the famine department in his own hands, otherwise there might have been waste. When his brothers came to him, he knew them, but they did not know he was Yusuf because in their thoughts was probably some menial slave in a remote household, perhaps already starved to death in these hard times (famine).

**Good Treatment with Brothers :** Yusuf (PBUH) treated his brothers liberally, and he furnished them forth with provision (suitable). Then he condescended to enter into conversation with these strangers (his brothers), and enquired about their family. The ten brothers had come. Had they left a father behind them? What sort of a person was he? Very aged? Well, of course he could not come. Had they any other brothers? But the brothers said nothing about their (lost) Yusuf, or told some lie about him. Then Yusuf (PBUH) kindly insistence brought Binyamin into the conversation. How old was he? Why had they not brought him? Would



they bring him next time? Indeed they must, or they would get no more corn, and he- the great Egyptian Wazir (Yusuf) would not even see them.

The brothers said: "Certainly, we shall try to beg him of our father, and bring him away with us; we shall certainly comply with your desire." In reality the brothers probably loved Binyamin no more than they loved Yusuf (PBUH).

Yusuf (PBUH) told his servants to put the bartering goods which his brothers had brought into their saddle-bags in such a way that they should find it when they reach home, and in this way he will be sure that if his brothers will come back they will bring Binyamin with them.

Allah Almighty said:

Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): so send our brother with us, that we may get our measure; and we will indeed take every care of him." He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!" Then they opened their baggage, they found their stock-in-trade had been returned to them. They said: Trade has been returned to us; so we shall get (more) food for our family; we shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity. "(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless)". And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the Witness and Guardian!" Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): none can command except Allah: on Him do I put my trust: and let all that trust put their trust on Him." And when they entered in the manner their father had enjoined, it did not profit them in the least against (the Plan of) Allah: it served only to satisfy Jacob's heartfelt desire. For he was, by Our instruction, full of knowledge (and experience): but most men know not.

When the ten brothers returned home, they opened their saddle-bags, and found that the price they had paid for their provisions had been returned to them. They had got the grain free! What more could they desire? If they only went back, the kind Wazir would give more grain if they pleased him. And the only way to please him was to take back their younger brother (Binyamin) with them, also what they had brought is nothing compared to what they shall get if they humour the Wazir's whim. And, moreover, Egypt seems to have plenty of grain stored up, what is a camel-load to her Wazir to give away?

At first Yaqub (PBUH) rejected to send Binyamin with his brothers but the appeal to the family's needs in the time of famine at length made him relent, yet he exacted a solemn promise from the brothers, under the most religious sanctions, that they would bring Binyamin back to him, unless they were themselves prevented, and to that promise Yaqub called Allah to witness.

Narrated Ibn Abbas and Mujahid: Yaqub (PBUH) ordered his sons not to enter the city by one gate but by different gates, so that nobody will hit them with evil- eye.

Yaqub (PBUH) did to his unworthy sons, as well as to his worthy sons whom he loved best. It was not for him as Prophet to guarantee any results but his duty is to speak out and teach all that he knows, to the worthy and unworthy alike, therefore he advised his sons to enter the city by different gates.

Allah Almighty said:

Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings. "At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle - bag. Then shouted out a Crier: "O ye (in) the Caravan! behold! ye are thieves, without doubt!" They said, turning towards them: "What is it that ye miss?" They said: "We miss the great beaker of the king; for him who produces it. Is (the reward of) a camel load; I will be bound by it. "(The brothers) said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!" (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?" They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!" So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is One, the All-Knowing. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them he (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!" They said: "O exalted one! behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good." He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.



The ten brothers, with Binyamin, arrived in Egypt, and waited on the great Wazir. Yusuf (PBUH) who again received them hospitably, even more so than before, as they had complied with his request to bring Binyamin. When Yusuf got a chance of privacy with him, he disclosed his identity to him, charging him to keep it a secret.

Then Yusuf (PBUH) contrived a plan would give him an excuse to detain Binyamin, he ordered the servants to conceal the valuable drinking cup in Binyamin's saddle-bag. Then the crier shouted on the caravan accusing them of stealing.

Allah Almighty said:

"They said, turning towards them: 'What is it that ye miss?'"

The Egyptians told the brothers about the missing of the great beaker of the king.

As strangers in strange land, they were liable to be suspected as men who meditated some crime, such as theft, but the brothers protested against the absurdity of such a suspicion after they had been entertained so royally by the Wazir.

"That might be all very well," Said the Egyptians, "but what it is found by a search that you have in fact abused the Wazir's hospitality by stealing a valuable cup?"

The brothers told the Egyptians that the thief was to be sold for his theft. When Yusuf (PBUH) started to search the bags, he began with the brothers bags before coming to the bag of his brother. Then he brought it out of his brother's bag. So Allah made the brothers to bind themselves with their way of punishment, i.e. enslaving of a thief.

They (Joseph's brothers) said: "If he steals, there was a brother of his who did steal before (him)", and they injured Yusuf (PBUH) by this false charge, but these things did Yusuf keep locked in his heart, and he didn't reveal the secrets to them: that he was Yusuf himself; that his brother Binyamin knew him; that there was no guilt in Binyamin, but the whole thing was a great plan and they giving themselves away, and were unconsciously facilitating the plan, though their motives were not above-board. And because of Yusuf's forbearance and patience, he said (within himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

The brothers were afraid of meeting their father's wrath, therefore they requested Yusuf (PBUH) to leave Binyamin and to take one of them instead of him, but Yusuf (PBUH) held them strictly to the bargain which they had themselves suggested.

Allah Almighty said:

Now when they saw no hope of his (yielding), they held a conference in private. The eldest among them said: "Know ye not that your father did take an oath from

you in Allah's name, and how before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah judges for me; and He is the best to judge. Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen! Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'" Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). May be Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom." And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he was suppressed with silent sorrow. They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!" He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not. O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

The pledge the brothers had given to their father, and in Allah's name. Therefore they were bound both to them father. Rubin as the eldest brother and a part in the pledge, he decided to remain in Egypt waiting for his father's orders and in the same time as pledged, unless Allah opened out some other way. For example the Egyptian Wazir might relent: if so, Rubin could go back with Binyamin to his father, and his pledge would be satisfied.

Allah Almighty said:

"Turn ye back to your father, and say, 'O our father! behold! thy son committed theft!'" Rubin asked his brothers to go back to them father Yaqub (PBUH) and to tell him that Binyamin stole in secret and without their knowledge and how could they in the circumstances prevent it?

When the nine brothers came back to their father, they told him the whole story, but Yaqub (PBUH) refused to accept it, because he knew Binyamin too well to believe that he had committed theft, and with the eye of faith he hoped that all three of his sons would come back; Yusuf, Binyamin and Rubin because his faith in Allah was unswerving.

**The Grief:** Yaqub (PBUH) turned away from his sons, and spent his time alone weeping because of his grief for Yusuf, Binyamin and Rubin. Tears might give relief and his red and swollen eyes might yet regain their light, but his grief was too deep for tears. His eyes lost their colour, and became a dull white.

They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the



last extremity of illness, or until! thou die!" and the brothers said this because they were feeling pity for their father.

But Yaqub (PBUH) knew of Allah's merciful and beneficent what his sons did not, and his perfect faith in Allah also told him that all would be well, therefore he never gave up hope for Yusuf.

Whereupon Yaqub (PBUH) asked his sons to go again in search of Yusuf (PBUH) and Binyamin.

Allah Almighty said:

Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us; for Allah doth reward the charitable." He said: "Know ye he how ye dealt with Joseph and his brother, not knowing (what ye were doing)?" They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient, never will Allah suffer the reward to be lost, of those who do right." They said: "By Allah! Indeed has Allah preferred thee above us, and we certainly have been guilty of sin!" He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy! Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then came ye (here) to me together with all your family."

The nine brothers came back to Egypt according to Yaqub's direction. When they saw the Wazir (Yusuf) they told him about the hard time which touched them family due to the famine and the poor capital which they brought, and requested him to pay them full measure, and they appealed to Yusuf (PBUH) to release Binyamin because of the father's distress. When Yusuf (PBUH) heard what the brothers said, he felt pity for them and wanted to reveal himself to his brothers but he had to remind them of the true facts. Therefore he questioned them about their brother Yusuf, whom they pretended to have lost, and about the injustice which Binyamin had suffered after the absence of Yusuf.

Their father's words, the way events were shaping themselves and Yusuf's questionings, - all these things had prepared their minds and the brothers asked the direct question, "Art thou Yusuf?" They get the direct reply, "Yes, I am Yusuf; and if you have still any doubt of my identity, here is my brother Binyamin: ask him. We have suffered much, but patience and right conduct are at last rewarded by Allah!"

**Brothers' Confession :** The brothers were convicted of sin out of their own mouths, they freely confessed their wrong-going, and the justice of Yusuf's preferment. But Yusuf (PBUH)

is most generous, he did not sought to take revenge from his brothers, there is more urgent work to do, his beloved father is eating out his heart in far place from Egypt, therefore he told the brothers to hurry back immediately with his shirt and cast it over his father's face and he will become clear-sighted. Then Yusuf (PBUH) ordered the brothers to come back later to Egypt with all their family.

Allah Almighty said:

When the Caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: nay, think me not a dotard." They said: "By Allah! truly thou art in thine old wandering illusion." Then when the bearer of the good news came, he cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'" They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault." He said: "Soon will I ask my Lord for forgiveness for you: For He is indeed Oft-Forgiving, Most Merciful."

Yaqub (PBUH) was feeling the presence of Yusuf in the air, and that because he had always faith that Yusuf (PBUH) was living, but the people around him did not believe him because they thought that he is an old dotard. But Yaqub's feeling proved true when the bearer of the glad tidings arrived, and he cast the shirt of Yusuf over Yaqub's face and he became clear-sighted and he said:

"Did I not say to you, I know from Allah that which ye know not"?

Then his sons themselves came to say that his faith was justified and his vision was true, and requested him to ask forgiveness (from Allah) for their sins. And Yaqub told them that he will ask Allah to forgive them because He is (Allah) Oft-Forgiving and the Most Merciful.

Allah Almighty said:

Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah." And he raised his parents high on the throne and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord is Gracious to whom He wills for verily He is full of knowledge and wisdom. O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams, - O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy Will (as a Muslim), and unite me with the righteous."



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**Family Reunited :** At length the whole family arrived in Egypt and were re-united with Yusuf (PBUH). But the parents were treated with special honour. His mother Rahil had long been dead, but he had been brought up by his mother's sister Liya, whom his father had also married. The commentators narrated that the period which they were separated from each other was, "eighty years", others narrated, "eighty three years" while others narrated, "thirty years".

Allah Almighty said:

Were ye witnesses when Death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship thy God and the God of thy fathers, - of Ibrahim, Ismail, and Isaac, - The One (True) God; to Him do we submit."

Narrated the People of the Book:

"When Yaqub (A.S) died the Egyptians wept for seventy days, then Yusuf (PBUH) asked the king for permission to leave Egypt in order to bury his father in Habrun and the king agreed, therefore Yusuf (PBUH) left Egypt with the dead body of Yaqub (PBUH), accompanied by the nobles of Egypt, and there in Habrun they buried Yaqub (PBUH)."

Mubarak bin Fadhalah said:

"Yusuf (PBUH) had been thrown into the well when he was 17 years old, and he remained away from his father for 80 years, and he lived after that 23 years, and he died when his age was 120 years."

#### PROPHETS AYUB AND YUNUS (PBUT)

**Prophet Ayub (PBUH) :** Ayub (PBUH) was from the progeny of Ibrahim (PBUH) as Allah Almighty said:

And among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron.

Ibn Ishaq said: "Ayub son of Mus, son of Razih, son of Al-Ays son of Ishaq, son of Ibrahim". Ibn Asakir said: "Ayub's mother was the daughter of Lut (PBUH)".

Ayub (PBUH) was one of the Prophets whom Allah Almighty sent the inspiration to them, as Allah Almighty said:

We have sent thee inspiration, as We sent it to Nuh and the Messengers after him: We sent inspiration to Ibrahim Ismail, Isaac, Jacob and the Tribes, to Jesus, Job.

Allah Almighty said:

And (remember) Job, when he cried to his Lord "Truly distress has seized me, but Thou art the Most Merciful of those that are Merciful." So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number, - as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.

Also Allah said:

Commemorate Our Servant Job, behold he cried to his Lord: "Satan has afflicted me with distress and suffering!" "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink." And We gave him (back) his people and doubled their number, - as a Grace from Us, and a thing for commemoration, for all who have Understanding.

"And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent is the servant! ever did he turn (to Us)!

Ayub (PBUH) was a prosperous man, with faith in Allah, living somewhere in the north-east corner of Arabia. He suffers from a number of calamities: his cattle are destroyed, his servants slain by the sword, and his family crushed under his roof. But he holds fast to his faith in Allah. As a further calamity he is covered with loathsome sores from head to foot. He loses his peace of mind. His false friends come and attribute his afflictions to sin. Nobody sympathized on him except his wife. But all these calamities made Ayub (PBUH) more patient and more thankful to Allah Almighty.

The commentators disagreed about the period of time which Ayub spent in his calamity: Wahab said, "three years", Anas said, "seven years and few months," and others said, "eighteen years." And meanwhile his wife was working and serve him but the people refused to let her work for them because they were knowing that she is Ayub's wife and she may be inflicts them with Ayub's disease therefore she sold her braids to bring food to Ayub (PBUH).

This meant that Ayub (PBUH) had suffered like no one had suffered before but that didn't change his belief in Allah Almighty, therefore Allah listened to Ayub (PBUH) and the recuperative process began and he was commanded to strike the earth or a rock with his foot, and a fountain or fountains gushed forth, to give him a bath and clean his body; to refresh his spirit; and to give him drink and rest, as Allah Almighty said:

"Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."



Narrated Abu Huraira (R.A.):

The Messenger of Allah (PBUH) said: "While Ayub was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his garment, his Lord called him, 'O Ayub! have I not made you rich enough to need what you see?' He said: 'Yes, O Lord! but I can not dispense with Your Blessing'".

Then Allah recalls to Ayub all His mercies, and he resumes his humility and gives up self-justification. He is restored to prosperity, with twice as much as he had before; his brethren and friends come back to him; he had a new family of seven sons and three fair daughters. He lived to a good old age, and saw four generations of descendants.

The commentators narrated that Ayub (PBUH) when he was ill, took an oath to strike his wife 100 lashes because she sold her braids, or may be because once she asked one man she thought he is a doctor to give her a medicine to Ayub, but when she described the man to Ayub (PBUH) he knew that the doctor was indeed Satan therefore he took an oath to strike her 100 lashes, hence Allah Almighty later ordered Ayub (PBUH) to fulfil his oath by striking her with the bundle of thin grass, to show that he was gentle and humble as well as patient and constant, as Allah Almighty said:

"And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent is the servant! ever did he turn (to Us)!

Ibn Jarir and others said that: "Ayub (PBUH) died when he was 93 years old".

**Prophet Yunus (PBUH) :** Allah Almighty said: If only there had been a single township (among those We warned), which believed, so its Faith should have profited it, except the People of Jonah? When they believed, We removed from them the Chastisement of ignominy in the life of the Present, and permitted them to enjoy (their life) for a while.

And remember Zun-nun, when he departed in wrath: he imagined that We had no power over him! but he cried through the depths of darkness, "There is no god but Thou: Glory to Thee: I was indeed wrong!" So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

So also was Jonah among those sent (by Us). When he ran away (like a slave from captivity) to the ship (fully) laden, he (agreed to) cast lots, and he was of the rebutted: then the big Fish did swallow him, and he had done acts worthy of blame. Had it not been that he (repented and) glorified Allah, he would certainly have remained inside the Fish till the Day of Resurrection. But We cast him forth on the naked shore in a state of sickness, and We caused to grow, over him, a spreading plant of the Gourd kind. And We sent him (on a mission) to a hundred thousand (Men) or more. And they believed; so We permitted them to enjoy (their life) for a while.

So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish, - when he cried out in agony. Had not Grace from His Lord reached him, he would indeed have been cast off on the naked shore, in disgrace. Thus did his Lord choose him and make him of the company of the Righteous.

Allah Almighty sent Yunus (PBUH) to the people of Naynawa (Nineveh) in Mosul (a city in Iraq), he called them to Allah Almighty, but they didn't believe him and insisted on their disbelief, therefore Yunus (PBUH) left them and promised them with great punishment from Allah.

Ibn Masud said: "When Yunus (PBUH) left his people because of their disobedience to Allah, they became sure of Allah's punishment therefore they regretted for what they had done to their Prophet and they cried and asked Allah for His Mercy. Therefore Allah Almighty forgave them with His great Mercy and removed the punishment from them which its Signs were began to appear). Hence Allah Almighty said:

If only there had been a single township (among those We warned), which believed, - so its Faith should have Profited it. It means that was they any community that believed (after seeing the punishment), and its Faith (at the moment) saved it (from the punishment)? The answer is none,....

Except the People of Jonah? When they believed; We removed from them the Chastisement of ignominy in the life of the Present, and permitted them to enjoy (their life) for a while.

The intended is: When Yunus (PBUH) departed in wrath because of his people, he went off to take a ship, but the ship was fully loaden and met foul weather. Therefore the passengers decided to draw lots and the one who will lose they will throw him into the water, so that the ship will become light. The lot fell on Yunus and he got ready to throw himself into the water but the passengers stopped him and they drew lots again and the lot fell on Yunus, and they tried for the third time and the lot fell on Yunus:

He (agreed to) cast lots, and he was of the rebutted: then the big Fish did swallow him, and he had done acts worthy of blame.

When the lot fell on Yunus he jumped into the water, Allah Almighty sent a big fish and it swallowed him, but Allah had ordered the big fish not to harm him.

The commentators disagreed about the time which Yunus (PBUH) spent inside the fish.

But Yunus (PBUH) cried through the depths of darkness, "There is no god but Thee: glory to Thee! I was indeed wrong!" And if he had not repented, he could not have go out of the body of the creature that had swallowed him, until the Day of Resurrection.

Allah Almighty said:

But We cast him forth on the naked shore in a state of sickness.



Yunus' strange situation might well have caused him to be ill. He wanted fresh air and solitude. He got both in the open plain, and the abundantly shady Gourd Plant or some fruitful tree like it gave him both shade and sustenance. The Gourd is a creeper that can spread over any roof or ruined structure. Therefore Allah Almighty said:

So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

The Merits of Yunus (Alayhi-As-Salam)

Allah Almighty said:

So also was Jonah among those sent (by us).

Yunus (PBUH) was mentioned also in Surat An-Nisaa and Surat Al-Anam, among the noble Prophets (PBUH). Abu Al-Aliya said: The son of the uncle of your Prophet (PBUH), i.e. Ibn Abbas, reported that Allah's Messenger (PBUH) said: "Any servant should not say: I am better than Yunus son of Matta (and this Matta) is the name of his father".

## THREE

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### LATER AGE-1

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#### PROPHET MUSA (PBUH)

Musa's title is Kalimullah (the one to whom Allah spoke without the intervention of the angels), and he is Musa bin 'Imran bin Qahith bin Azar bin Luwi bin Yaqub bin Ishaq bin Ibrahim Al-Khalil.

Allah Almighty said:

Also mention in the Book (the story of) Moses: For he was specially chosen. And he was a messenger and a prophet. And We called him from the right side of Mount (Sinai), and made him draw near to us, for converse in secret. And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

Allah Almighty said:

Ta. Sin. Mim. These are Verses of the Book that makes (things) clear. We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe. Truly Pharaoh elated himself in the land and divided its people into sections, depressing a group among them: their sons he slew, but he kept alive their females: for he was indeed an evil-doer. And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs, to establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, what they were dreading for them.

Pharaoh and his clique were intoxicated with pride of race and pride of material civilization,



and grievously oppressed the Israelites. Pharaoh decreed that all male sons born to his Israelite subjects should be killed, and the females kept alive for the pleasure of the Egyptians.

The reason behind Pharaoh's act was what he heard from the Israelites about the coming of a boy from the progeny of Ibrahim (PBUH), and he (the boy) will destroy the reign of Egypt.

Ibn Abbas narrated that: "Pharaoh saw in his dream that a fire came from Jerusalem towards Egypt and burned it with the Egyptians but did not hurt the Israelites. Therefore when he wake up he gathered all the diviners and the magicians, and he asked them to interpret the dream. They told him that from the Israelites will born a boy, on his hands will be the destruction of Egypt and its people, hence Pharaoh ordered to kill all the male babies and to leave the women."

Therefore Allah Almighty said:

And We wished to be Gracious to those who were being depressed in the land, and they are the children of Israel. To make them leaders (in faith) and make them heirs, and the Kingdom of Egypt will be to them. To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, what they were dreading from them. By making the weak ones strong, and the vanquisher vanquished. And all that happened to the Israelites' as Allah Almighty said:

And We made a people, considered weak (and of no account), inheritors of lands in both East and West, lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great Works and fine Buildings which Pharaoh and his people erected with such pride.

Se We expelled them from gardens, springs, treasures, and every kind of honourable position; thus it was, but We made the Children of Israel inheritors of such things.

The narration is that Pharaoh tried his best to prevent any male baby from staying alive after his birth, till that he made his men and the midwives going around to see the pregnant women, and any male baby will be born they will kill him.

**Birth of Harun (PBUH) :** After all the male babies were killed, the Egyptians told Pharaoh that if they will continue with the killing of all the male babies, this will lead to the disappearance of the Israelites and in this case the Egyptians will be forced to do what the Israelites are doing as a service, therefore Pharaoh decided to kill in one year and to leave the killing in the next year. Harun (PBUH) was born in the year of forgiveness, while Musa (PBUH) was born in the year of killing.

Allah Almighty said:

So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We

shall restore him to thee, and We shall make him one of Our messengers." Then the people of Pharaoh picked him up (from the river): it was intended that Moses should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin. The wife of Pharaoh said: "(Here) is a joy of the eye, for me and for thee: slay him not. It may be that he will be of use to us, or we may adopt him as a son." And they perceived not what they were doing!

**The Child Saved :** Musa (PBUH) was saved from the Egyptians. Midwives, and his mother nursed the infant at her breast herself. But when the danger of discovery was imminent, she put him into a chest or basket, and floated him on the river Nile. It flowed by the king's palace, and the chest with the baby was picked up. As the commentators said that the chest was picked up by the bondmaids but no body of them dared to open it till they put it in front of Pharaoh's wife (Asya) and she opened the chest. The wife of Pharaoh said: "(Here is) a joy of the eye, for me and for thee: slay him not. It may be that he will be of use to us, or we may adopt him as a son." And they perceived not what they were doing! because Musa (PBUH) was a darling to look at, and Pharaoh had apparently no son, but only a daughter.

Allah Almighty said:

And the heart of the mother of Moses became void: she was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer. And she said to the sister of Moses, "Trace him". So she (the sister) watched him from a distance and they perceived not. And We ordained that he refused suck at first, until (his sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and take care of him." Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not know.

Ibn Abbas, Mujahid, Qatada and others narrated: "And the heart of the mother of Moses became void from every thought, except the thought of Musa. She was going almost to disclose his (case), that the child is her son. Had We not strengthened her heart (with faith), and her Faith in Allah's Providence kept her from betraying herself, so that she might remain a (firm) believer. Then the mother ordered Musa's sister to follow them and watch him from afar place, secretly without drawing their attention. Musa (PBUH) refused to suck from a foster-suckling mothers and they tried them best to make him suck, but it was useless. And We ordained that he refused suck at first, therefore they sent him to the market with the midwives and the women (of the place) because may be they will find a foster-suckling mother whom Musa (PBUH) will accept to suck from her, and when Musa's sister saw him she made herself like she don't know him, and she said to the women, "Shall I point out to you the people of a house that will nourish and bring him up for you and take care of him". The women said: "Who said that they will



take care of him"? Musa's sister said: "Because they want the king's pleasure". Therefore they went with her to the house, and when they gave Musa (PBUH) to the women (his mother) he started to suck, the women became very happy and they told Asya the good news, hence Asya sent to Musa's mother to live with them in the palace as a foster-suckling mother, while they didn't know that she is the real mother of Musa (PBUH). Therefore the grieve of Musa's mother disappeared and she knew that Allah's promise is true, Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not know.

**Wisdom and Knowledge :** Allah Almighty said:

When he reached full age, and was firmly established (in life). We bestowed on him wisdom and knowledge: for thus do We reward those who do good. And he entered the City at a time when its people were not watching: and he found there two men fighting, -one of his own people, and the other, of his foes. Now the man of his own people appealed to him against his foe, and Moses struck him with his fist and killed him. He said: "This is a work of Satan: for he is an enemy that manifestly misleads!" He prayed: "O my Lord! I have indeed wronged my soul! do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful. He said: "O my Lord! for that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"

Allah Almighty said:

And he entered the City at a time when its people were not watching Ibn Abbas, Qatada and As-Sadi narrated: "Musa (PBUH) entered the city at the time of the noontime siesta, or at the time of night". And he found there two men fighting. One of his own people, Israelite and the other, of his foes, Egyptian. Now the man of his own people appealed to him against his foe. Because of Musa's high position as a result of his growth in Pharaoh's Palace and also Musa's foster-suckling mother (his mother) was from them, the Israelites became very proud of him therefore when the Israelite asked Musa's help against the Egyptian, Musa (PBUH) came to the Egyptian. And Moses struck him with his fist and killed him but Musa's object was apparently to strike the Egyptian so as to release the Israelite, not to kill the Egyptian. Musa (PBUH) said, "This is a work of Satan; for he is enemy that manifestly misleads!". Musa was full of regrets and repentance, and he prayed to Allah, and obtained Allah's forgiveness. He said: "O my Lord! for that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!".

Allah Almighty said:

In the morning, he was in the city, fearful and vigilant when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said

to him: "Thou art truly, one erring manifestly." Then, when he was about to lay his hands on their enemy the man said: "O Moses! is it thy intention to slay me as thou slowest a man yesterday? Thou only desire to become a tyrant in the land, and not to be one who sets things right!" And there came a man, running, from the farthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice." He therefore got away therefrom, looking about, in a state of fear. He prayed: "O my Lord! save me from people given to wrong-doing."

Musa (PBUH) became afraid waiting to see what will be the result of his crime. The same Israelite man came, asking Musa to help him again in new fight against other Egyptian, but Musa (PBUH) blamed the Israelite for his quarrels with the others and said to him "Thou art truly, one erring manifestly but when Musa (PBUH) found that the Egyptian was unjust, he was going to intervene again, Then, when he was about to lay his hands on their enemy, the Egyptian said to Musa: "Are you going to do the same with me? You are nothing but a bully! And you talk of settings things right! That is what you should do if you were true to yourself!", and this was the first warning which Musa received, and the other warning was from a man who was friendly to Musa. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away from the City for I give thee sincere advice". The news of Musa's killing to the Egyptian reached the palace therefore a council had been held, and the death of Musa had been suggested.

He therefore got away therefrom, looking about, in a state of fear. Leaving Egypt, he did not know where to go to. His mind was in a state of agitation. But he turned to Allah and prayed "O my Lord! save me from people given to wrongdoing."

Allah Almighty said:

Then, when he turned his face towards (the land of) Madain, he said: "I do hope that my Lord will show me the smooth and straight Path." And when he arrived at the watering (place) in Madain, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): and our father is a very old man." So he watered (their flocks) for them: then he turned back to the shade, and said: "O my Lord! truly am I in (desperate) need of any good that Thou dost send me!"...

Allah Almighty said:

Then, when he turned his face towards (the land of) Madain, where the people would be Arabs and not Egyptians. He turned thither, and again prayed to Allah for guidance. And when he arrived at the watering (place) in Madain, and this



city is the same city which Allah Almighty had destroyed the Aika's people the people of Shuaib (PBUH) in it and their destruction was before the time of Musa (PBUH). When Musa (PBUH) reached the watering place, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks, Musa waited under the shade of a tree until they should finish. He noticed two damsels, also waiting with their flocks, which they had come to water. His chivalry was roused. He went at once among the goat-herds, made a place for the flocks of the damsels, gave them water, and then resumed his place in the shade. They were modest maidens, and they told Musa (PBUH) that their father is a very old man, therefore they do the work.

Allah Almighty said:

Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people." Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty".. He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous." He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no injustice to me. Be Allah a witness to what we say."

**Thanks for Kindness :** When the old man heard what Musa (PBUH) did, he sent one of his daughters inviting Musa (PBUH), to thank him personally for his kindness. Musa (PBUH) went with her and saw the old man. He found him trusted man therefore Musa (PBUH) told the old man his story. The old man, assured him of hospitality and safety under his roof. Then one of the girls said to her father: "Why not employ him to tend the flocks?". The old man was in need for a young man to look after the flocks. Therefore the father asked Musa (PBUH) if he would marry one of the daughters on condition that he must serve him at least eight years, or if he liked ten years, but the longer term was at his option. Musa (PBUH) was glad of the proposal and accepted it.

The commentators disagreed about the name of the old man, Malik bin Anas said: "He is Shuaib (PBUH)"; Ibn abi Hakam said: "His name was Shuaib but he is not Shuaib the Prophet" Ibn Abbas said: "His name was Yathrun".

Allah Almighty said:

Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye;

I perceive a fire; I hope to bring you from there some information, or a burning fire band, that ye may warm yourselves." But when he came to the (Fire), he was called from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds... Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Draw near, and fear not: for thou art of those who are secure. Thrust thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."

Now when Moses had fulfilled the term, the term was 20 years, according to Mujahid or 10 years according to the other commentators. And was travelling with his family, he left Madain, turning his face towards Egypt accompanied by his household.

**Light of Truth :** While Musa (PBUH) and his family were travelling, one night, it was so dark and cold, he saw a fire in the direction of Tur (Mount), and it looks like that Musa (PBUH) was the only one who saw it, because this fire is the Truth's light and not every one can see it, so he said to his family, "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves." Because it was too cold and dark and they lost the right way to Egypt, therefore he was for the fire, to use it for warming his family and as a torch to see the right direction to Egypt, and as Allah Almighty said:

Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand (to light our fuel) that ye may warm yourselves.

Allah Almighty said:

But when he came to the (Fire), a voice was heard: "Blessed are those in the Fire and those around: and Glory to Allah, the Lord of the Worlds. "O Moses! Verily, I am Allah, the Exalted in Might, the Wise!..

Allah Almighty said:

But when he came to the fire, He was called "O Moses! Verily I am thy Lord! therefore put off thy shoes: thou art in the sacred valley Tuwa. I have chosen thee: listen, then to the inspiration (given to thee). Verily, I am Allah: There is no god but I: so serve thou Me (only), and establish regular prayer for My remembrance. "Verily the Hour is coming- have almost kept it hidden for every soul to receive its reward by the measure of its Endeavour. Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"...

When Musa (PBUH) saw the fire he became astonished because it was a burning bush



a Sign of the Glory of Allah, and it was lighting from the western side of the valley of Tuwa (Mount Tur), as Allah Almighty said:

Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events).

According to Allah's saying, Musa (PBUH) was in the Western side of the valley, when Allah Almighty called him and told him to put off his shoes because he is in the sacred valley Tuwa, as a dignifying from Allah to this holy land and specially in that holy night.

Then Allah Almighty spoke to Musa (PBUH) by saying: "Verily, I am Allah: there is no god but I: so serve thou Me (only), and establish regular prayer for My remembrance.

Then Allah Almighty told Musa (PBUH) that this life is perishable, and the Hereafter is Eternal where every soul will get the need of its conduct in this life. Then Allah Almighty said to him:

"And what is that in the right hand, O Moses?" He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses." (Allah) said, "Throw it, O Moses!" He threw it, and behold! it was a snake, active in motion. And this is a great convincing proof that who is speaking to him is Allah Almighty. Who say to the thing "Be": and it was.

"Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), draw near, and fear not: for thou art of those who are secure, it means that: 'You have nothing to fear from what appears to be a snake, not for you, but for Pharaoh'. Therefore Allah said:

"Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."

**Nine Signs :** The rod and the hand were two signs, and there are seven signs more, because Allah Almighty had mentioned nine signs:

To Moses We did give nine Clear Signs: ask the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery! Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"

Allah Almighty had explained these signs:

We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition. But when good (times) came, they said,

"This is due to us;" when gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand! They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee". So We sent on them: Wholesale Death, Locusts, Lice, Frogs, and Blood: Signs openly self-explained: but they were steeped in arrogance, a people given to sin.

Allah Almighty ordered Musa (PBUH) to go to Pharaoh. He said: "O my Lord! I have slain a man among them, and I fear lest they slay me. And my brother Aaron - he is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood." He said: "We will certainly strengthen thy arm through thy brother, and in vest you both with authority, so they shall not be able to touch you: with Our Signs shall ye triumph,-you two as well as those who follow.

**Commanded to Rebuke :** Pharaoh was after Musa (PBUH), to take his life, because he killed one of Pharaoh's men. And now he is commanded to go to Pharaoh and rebuke him and his Chiefs. Therefore Musa (PBUH) asked Allah Almighty to support him by sending his brother Harun with him. And Allah Almighty supported him by his brother Harun, and gave them both power, so pharaoh and his people shall not be able to approach them anywhere near, in the wonders and Signs that Musa and Harun will show them under the divine authority with which they are invested.

Allah Almighty said:

Behold, thy Lord called Moses: "Go to the people of iniquity,- the people of Pharaoh: will they not fear Allah?" He said: "O my Lord! I do fear that they will charge me with false hood: "my breast will be straitened. And my tongue will not speak (plainly): so send unto Aaraon. And (further), they have a charge of crime against me; and I fear they may slay me." Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call). "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the Worlds; send thou with us the Children of Israel.'" (Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life? And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful!"

Musa and Harun (PBUH) came to Pharaoh and said: "We are the Messengers of the Lord and Cherisher of the Mankind, Jinns and all exists, allow the Children of Israel to go with us". But Pharaoh said with arrogance: "Who cherished you? Did we not bring you up as a child? Did you not grow up among us? And you did your deed by killing the Egyptian, and you are one of the ingrates". Then Musa (PBUH) said:

I did it then, when I was in error.



It means that I did it before the Divine inspiration comes to me:

"So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgement (and wisdom) and appointed me as one of the messengers.

Musa (PBUH) said to Pharaoh: "What favours? Do you count it also as a favour to me that you have enslaved my brethren the Children of Israel?"

Pharaoh said: "And what is the Lord and Cherisher of the Worlds?" (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between, - if ye had but sure belief." (Pharaoh) said to those around: "Do ye not listen (to what he says)?" (Moses) said: "Your Lord and the Lord of your fathers from the beginning!" (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable mad man!" (Moses) said "Lord of the East and the West, and all between! if ye only had sense!"

Pharaoh pretended that he is the god

Then he collected (his men) and made a proclamation, saying, "I am your Lord, Most High".

Pharaoh said: "O Chiefs! no god do I know for you but myself.

Pharaoh was obstinate man, he knows that Allah Almighty is the creator and that he is just a creature, but he refused to accept this fact, as Allah Almighty said: And they denied them, though their souls acknowledged them wrongfully and out of pride: so see what was the end of those who acted corruptly!

Therefore Pharaoh said to Musa (PBUH): "And what is the Lord and Cherisher of the Worlds?" Musa (PBUH) said to him: "He is the God of the heavens and the earth and all between: therefore He is also your God, and the God of your fathers from the beginning. Any other pretensions are false!"

Now there is nothing more left for Pharaoh to say, therefore he started to threat.

(Pharaoh) said: "If thou takest any god other than me, I will certainly put thee in prison!" (Moses) said: "Even if I showed you something clear (and) convincing?" (Pharaoh) said: "Show it then, if thou tellest the truth!" So (Moses) threw his rod, and behold, it was a serpent plain (for all to see)! And he drew out his hand, and behold, it was white to all beholders!

But Pharaoh and his Court were too arrogant to accept Musa's religion.

Allah Almighty said:

Then didst thou tarry a number of years with the people of Medina. Then didst thou come hither as ordained, O Moses! "And I have prepared thee for Myself (for service)"... Go, thou and thy brother, with My signs and slacken not, either of you, in keeping Me in remembrance. "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds; "but speak to him mildly; perchance he may take

warning or fear (Allah)." They (Moses and Aaraon) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds." He said: "Fear not: for I am with you: I hear and see (everything).

Allah Almighty chose Musa (PBUH) to be His Messenger and to preach His (Allah) Message to all the worshippers. Therefore Allah Almighty sent Musa (PBUH) and his brother Harun to Pharaoh and ordered them not to be weak in His (Allah) remembrance. As Allah Almighty said:

O ye who believe! when ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper.

Inspite of Pharaoh's disbelief and disobedience, Allah Almighty ordered Musa (PBUH) to speak unto him gently, so that he might perhaps repent and believe in Allah, as Allah Almighty said to his Messenger Muhammad (PBUH):

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.

Musa and Harun feared Pharaoh, but Allah assured to them His protection.

"So go ye both to him, and say, 'Verily we are Messengers sent by thy Lord: send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and Peace to all who follow guidance! 'Verily it has been revealed to us that the Chastisement (awaits) those who reject and turn away."

**Pharaoh Called to Allah:** Musa and Harun called Pharaoh to worship Allah alone without partner, and to send the Children of Israel with them, with a Sign, indeed, have we come from thy Lord! the rod and the hand, and Peace to all who follow guidance!, Allah, in His infinite Mercy, always, offer Peace to the most hardened sinners, even those who are warring against Him. But their defiance cannot go on with impunity indefinitely. The punishment must inevitably come for sin, whether the sinner is great or small. Therefore Musa and Harun warned Pharaoh that the torment will be for who deny and turn away.

Allah Almighty said:

...(When this message was delivered). (Pharaoh) said: "Who then, O Moses, is the Lord of you two?" He said: "Our Lord He Who gave to each (created) thing its form then, gave (it) guidance." (Pharaoh) said: "What then is the condition of previous generations?" He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets, -He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others. Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding.



From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

Pharaoh asked insolently: "Who is the Lord of yours, of Whom you speak as having sent you?" They said: "He is the One and Only God, Who had created all beings and all things. It was from Him that each created thing derived its form and nature". As Allah Almighty said:

Glorify the name of thy Guardian-Lord Most High, Who hath created, and further, given order and proportion; Who hath measured. And granted guidance.

**Almighty's Providence in Nature :** Pharaoh said: "What of the religion of our ancestors? Were they wrong in worshipping the Egyptian gods? And if they were wrong, are they in misery now?" Pharaoh wanted to trap Musa (PBUH), but Musa (PBUH) didn't fall into the trap. He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets. Then Musa (PBUH), mentioned to Pharaoh Allah's Glory and Greatness, and explained the working of Allah's Providence in nature, as Allah Almighty said: O ye people! worship your Guardian Lord, who created you and those who came before you that ye may become righteous. Who has made the earth your couch, and the heavens your canopy and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

Allah Almighty said:

And We showed Pharaoh all Our Signs, but he did reject and refuse. He said: "Hast thou come to drive us out of our land with thy magic, O Moses? But we can surely produce magic to match thine! so make a tryst between us and thee, which we shall not fail to keep-neither we nor thou-in a place where both shall have even chances." Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

Musa (PBUH) chose the Day of the Festival as appointment in order to collect as large a number as possible, for his first duty to preach the Truth.

Allah Almighty said:

So Pharaoh withdrew: he concerted his plan, and then came (back). Moses said to them: "Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer failure." So they disputed, one with another, over their affair, but they kept their talk secret. They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished way. Therefore concert your plan, and then assemble in (serried) ranks: he wins (all along) today who gains the upper hand."

Pharaoh came with his council, the sorcerers and every one in the city came, because Pharaoh called them to attend the tryst, and they were saying:

"That we may follow the sorcerers if they win?"

Musa (PBUH) warned them that their tricks will stand exposed, and their hopes will be defeated. The sorcerers knew that they had here to deal with no ordinary man, verily he is a man with great powers. But evil always thinks evil, and they decided to stand together against Musa and Harun and the sorcerers said: "Therefore concert your plan, and then assemble in (serried) ranks: he wins (all along) today who gains the upper hand."

They said: "O Moses! whether with thou that thou throw (first) or that we be the first to throw?" He said, "Nay, throw ye first!" Then behold their ropes and their rods- so it seemed to him on account of their magic- began to be in lively motion! So Moses conceived in his mind a (sort of) fear. We said: "Fear not! for thou hast indeed the upper hand: throw that which is in thy right hand: quickly will it swallow up that which they have faked: what they have faked is but a magician's trick: and the magician succeeds not."

The sorcerers throw their ropes and rods, and seemed to move about like snake, and they effected everyone even Musa (PBUH) as Allah Almighty said: So when they threw, they bewitched the eyes of the people, and struck terror into them: and they showed a great (feat of) magic. So Moses conceived in his mind a (sort of) fear. Allah Almighty said to Musa: "Fear not! for thou hast indeed the upper hand: throw that which is in thy right hand: quickly will it swallow up that which they have faked: what they have faked is but a magician's trick: and the magician succeeds not. At that moment Musa (PBUH) threw his rod and said: "What ye have brought in sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief. And Allah by His Words doth prove and establish the Truth, however much the sinners may hate it!"

Allah Almighty said:

We revealed to Moses "Throw thy rod": and behold! it swallows up all the falsehoods which they fake! Thus truth was confirmed. And all that they did was made of no effect. So they were vanquished there and then, and turned about humble. But the sorcerers fell down prostrate in adoration. Saying: "We believe in the Lord of the Worlds. The Lord of Moses and Aaraon."

**Tricks Failed :** When Musa (PBUH) threw his rod it became a great serpent and this made the people running away, then it swallowed the sorcerers' ropes and rods. When the sorcerers saw what happened, they knew that it is something very different from their tricks. Allah's power worked on them and they professed the True God, as Allah Almighty said:

So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses". (Pharaoh) said: "Believe ye in Him before I give you



permission? Surely this must be your leader. Who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting Punishment!" They said: "Never shall we prefer thee to what has come to us of the Clear Signs and then Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world. For us, we have believed in our Lord: may He forgive us our faults, and the magic of which thou didst compel us: for Allah is Best and Most Abiding." Verily he who comes to his Lord as a sinner (at Judgment), -for him is Hell: there in shall he neither die nor live. But such as come to Him as Believers who have worked righteous deeds, - for them are ranks exalted, - Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).

Said bin Zubayr said: "When the magicians prostrated, they saw them Palaces in the Paradise, therefore they didn't afraid from Pharaoh's threats."

Pharaoh accused his sorcerers who have been converted, of having been in league with Musa (PBUH) all the time, and in fact of having been led and taught by him! So arrogance and evil cannot conceive of Allah's worlds and worlds of beauty and truth beyond its own narrow vision! It is truly blind and its very cleverness deludes it to wander far from the truth.

Allah Almighty said:

Then after them We sent Moses with Our Signs to Pharaoh and his chiefs. But they wrongfully rejected them: so see what was the end of those who made mischief. Moses said: "O Pharaoh! I am a messenger from the Lord of the Worlds, -one for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord with a clear (Sign): so let the Children of Israel depart along with me." (Pharaoh) said: "If indeed thou hast come with a Sign, show it forth, - if thou tellest the truth." Then (Moses) threw his rod, and behold! It was a serpent, plain (for all to see)! And he drew out his hand, and behold! it was white to all beholders! Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed. His plan is to get you out of your land: then what is it ye counsel?" They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect- and bring up to thee all (our) sorcerers well-versed." So there came the sorcerers to Pharaoh: they said, "Of course we shall have a (suitable) reward if we win!" He said: "Yea, (and more), -for ye shall in that case be (raised to posts) nearest (to my person)." They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?" Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: and they showed a great (feat of) magic. We revealed to Moses "Throw thy rod": and behold! it swallows up all the falsehoods which they fake! Thus truth

was confirmed. And all that they did was made of no effect. So they were vanquished there and then, and turned about humble. But the sorcerers fell down prostrate in adoration. Saying: "We believe in the Lord of the Worlds. The Lord of Moses and Aaron." Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the City to drive out its people: but soon shall ye know (the consequences). Be sure I will cut off your hands and your feet on opposite sides, and I will crucify you all." They said: "For us, we are but sent back unto our Lord. But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to Thy Will)!"

Allah Almighty said:

Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a wicked people. When the Truth did come to them from Us, they said: "This is indeed evident sorcery!" Said Moses: "Say ye (this) about the Truth when it hath (actually) reached you? Is it sorcery (like) this? But sorcerers will not prosper." They said: "Hast thou come to us to turn us away from the ways we found our fathers following, - in order that thou and thy brother may have greatness in the land? But not we shall believe in you!" Said Pharaoh: "Bring me every sorcerer well-versed." When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!" When they had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief. And Allah by his words doth prove and establish the Truth, however much the Sinners may hate it!"

Allah Almighty said:

... (Pharaoh) said: "If thou takest any god other than me, I will certainly put thee in prison!" (Moses) said: "Even if I showed you something clear (and) convincing?" (Pharaoh) said: "Show it then, if thou tellest the truth!" So (Moses) threw his rod, and behold, it was a serpent, plain (for all to see)! and he drew out his hand, and behold, it was white to all beholders! (Pharaoh) said to the Chiefs around him: "This is indeed a sorcerer well-versed: his plan is to get you out of your land by his sorcery; then what is it ye counsel?" They said: "Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect- and bring up to thee all (our) sorcerers well-versed." So the sorcerers were got together for the appointment of a day well-known, and the people were told: "Are ye (now) assembled?- That we may follow the sorcerers if they sin?" So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a (suitable) reward if



we win?" He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)." Moses said to them: "Throw ye - that which ye are about to throw!" So they threw their ropes and their rods, and said: "By the-might of Pharaoh, it is we who will certainly win!" Then Moses threw his rod, when behold, it straightway swallows up all the falsehoods which they fake! then did the sorcerers fall down, prostrate in adoration, saying: "We believe in the Lord of the Worlds. The Lord of Moses and Aaron." Said (Pharaoh): "Believe ye in Him before I give you permission? Surely he is your leader, who has taught you sorcery! but soon shall ye know! "Be sure I will cut off your hands and your feet on opposite sides, and I will crucify you all." They said: "No matter! for us, we shall but return to our Lord! "only, our desire is that our Lord will forgive us our faults, since we are the first to believe."

**A Lie by Pharaoh :** Pharaoh lied when he said: "Surely this must be your leader who has taught you magic!" and then accused the sorcerers by saying: Surely this is a trick which ye have planned in the City to drive out its people: but soon shall ye know (the consequences)." And he threatened the repentant sinners with the extreme punishment for treason and apostasy, "Be sure will cut off your hands and your feet on opposite sides, and I will crucify you all." And he said that he will make them an example to his people, and I will have you crucified on trunks of palm-trees, because the palm-trees are too high and all the people will be able to see them crucified, so shall ye know for certain, which of us can give the more severe and the more lasting Punishment!

They said: "Never shall we prefer thee to what has come to us of the Clear Signs, because they were touched by the glorious Light of Allah, and they were ready to suffer tortures and death, therefore they said to Pharaoh: "Do what you want to do, "For thou canst only decree (touching) the life of this world. They said: "No matter! for us, we shall but return to our Lord!"

Then the Egyptian magicians (the believers) warned Pharaoh from Allah's punishment: Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live . But such as come to Him as Believers who have worked righteous deeds, for them are ranks exalted, Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil.) It means that: O Pharaoh! take care and try to be of the believers. But Pharaoh didn't listen to them and he continued in his disbelief. Therefore Allah Almighty described Pharaoh as from the people of the Fire:

"Then pour over his head the Chastisement of Boiling Water "Taste thou (this)! truly thou art mighty, full of honour!

It looks like that Pharaoh killed the repentant sinners and them saying "Our Lord! pour out on us patience and constancy, and take our souls unto Thee as Muslims (who bow to Thy Will)!" proves their death.

Abdullah bin Abbas said (about the sorcerers' repentance): "They were at morning sorcerers, and at afternoon they became Martyrs".

Allah Almighty said:

Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible." Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous." They said: We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may see how ye act."

**Council's Appeal :** The council appealed to Pharaoh's vanity and his superstition and sense of power, and they said to him: "If you leave them alone, where will be your authority? You and your gods will be defied!" But Pharaoh has a ready answer: He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible". Musa said to his people: "Seek help in Allah and be patient and the victory will be for the righteous, as Allah Almighty said in another Surat:

Moses said: "O my People! if ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."

The Israelites said to Musa (PBUH): "We have suffered troubles, before you came to us and since you have come to us. And our male children were killed before and after you came". Musa (PBUH) said to them: "It may be that your Lord will destroy your enemy and make you successors in the earth so that He may see, how you act?"

Allah Almighty said:

Of old We sent Moses, with Our Signs and an Authority manifest, to Pharaoh, Haman, and Quran; but they called (him) "A sorcerer telling lies!..

Pharaoh was the king, and Haman was his minister. Haman was the type of a sycophant who would pander to the vanity of any man in power.

Now, when he brought them the Truth, from Us, They said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of unbelievers (end) in nothing but errors (and delusions)!... and this killing to the male children was a kind of despising to the Israelites because they were the custodians of Allah's Faith at that time.

Said Pharaoh: "Leave me to slay Moses: and let him call on his Lord! what fear is lest he should change your religion, or lest he should cause mischief to appear in the land!" Moses



said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account! " It means that I sought refuge in Allah from Pharaoh and his companions.

Allah Almighty said:

A Believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie; but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies! O my People! yours is the dominion this day: ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); nor do I guide you but to the Path of Right!"

The commentators disagreed in the identification of this man, and in his name. But some of them said that he was Pharaoh's cousin, and according to the verse the man hid his faith.

**Clear Signs :** A commonsense view is put before Pharaoh and his people by an Egyptian who loves his own people and does not wish them to perish in sin. The man said to them: "Will you kill this man for calling on Allah? Have you not seen his character and behaviour? Do you not see the Clear Signs about him that bespeak his credentials? Suppose for a moment that he is a liar and pretender: he will suffer for his falsehood, but why should you turn against Allah? But suppose that he is really inspired by Allah to tell you the truth and warn you against evil, what will be your fate when Allah's Wrath descends? For it must descend if he is a true Messenger sent by Allah."

But Pharaoh said: "I can see and understand everything. As I see things, so do I direct you. The Path which I see must be right, and you must follow it."

Allah Almighty informed in Surat Al-Israa what Musa (PBUH) said (to Pharaoh): Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!" So he (Pharaoh) resolved to remove them from the face of the earth: but We did drown him and all who were with him. And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass. We gathered you together in a mingled crowd.

Allah Almighty said: But when Our Signs came to them, visibly they said: "This is sorcery manifest!" And they denied them, though their souls acknowledged them wrongfully and out of pride: so see what was the end of those who acted corruptly!

Allah Almighty said:

And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then? Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?" Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah). When at length they provoked Us, We exacted retribution from them, and We drowned them all. And We made them (a People) of the Past and an example to later ages.

Allah Almighty said:

Then did (Moses) show him the Great Sign. But (Pharaoh) rejected it and disobeyed (guidance); further, he turned his back, striving hard (against Allah). Then he collected (his men) and made a proclamation, saying, "I am your Lord, Most High". But Allah did punish him, (and made an) example of him, in the Hereafter, as in this life. Verily in this is a lesson for who so ever fear the (Allah).

Allah Almighty said:

"And we sent Moses, with our Clear (Signs) and an authority manifest, unto Pharaoh and his Chiefs: but they followed the Command of Pharaoh, and the command of Pharaoh was not rightly guided. He will go before his people on The Day of Judgement, and lead them into the Fire but woeful indeed will be the place to which they are led! and they are followed by a curse in this (life) and on the Day of Judgement: and woeful is the gift which shall be given (unto them)!"

The meant is to show Pharaoh's falsehood in saying:

"I but point out to you that which I see (myself); nor do I guide you but to the Path of Right! "

Allah Almighty said:

Then said the man who believed: "O my People! truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)! - "something like the fate of the People of Nuh, the Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to His Servants. And O my People! I fear for you a Day when there will be mutual calling (and wailing), -" a Day when ye shall turn your backs and flee: no defender shall ye have from Allah: any whom Allah leaves to stray, there is none to guide... And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (mission) for which



he had come: at length. When he died, ye said: 'No messenger will Allah send after him.' Thus doth Allah leave to stray such as transgress and live in doubt, (such) as dispute about the Signs of Allah, without any authority that hath reached them, very hateful (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah seal up every heart- of arrogant tyrannical."

**Warning from the Faithful :** The faithful man warned them by saying: "Have you not heard of people who lived before you? Like the generations of Nuh, the Ad, the Thamud, and many more- who held together in sin against Allah's Preachers, but were wiped out for their sins?" Then the man warned them from the Day of Judgment, when people may wail and call to each other, but no one can help another: each one will have his own judgment to face, and there will be no way to turn your backs and flee: That Day will Man say: "Where is the refuge?" By no means! no place of safety! before thy Lord (alone), that Day will be the place of rest.

Allah Almighty said:

O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass! then which of the favours of your Lord will ye deny? On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a (flash of) molten brass no defence will ye have: then which of the favours of your Lord will ye deny?

Then the man referred to the mission of Yusuf (PBUH) in Egypt, and how Yusuf (PBUH) wanted the good to the Egyptians, and Musa (PBUH) is from Yusuf's progeny and he is calling them to worship Allah Almighty and to be monotheists.

Allah Almighty said:

Pharaoh said: "O Haman! build me a lofty palace, that I may attain the ways and means- "the ways and means of (reaching) the heavens, and that I may look up to the God of Moses: but surely, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).

Pharaoh accused Musa (PBUH) with falsehood in his mission and in his saying that Allah had sent him, and Pharaoh pretended in front of his people and claimed, himself to be God, not only one god among many, but the only god: "I am your Lord Most High" as Allah Almighty: Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!" Here Pharaoh said: That I may attain the ways and means- "the ways and means of (reaching) the heavens, because he thought that by his plot he will know what Musa (PBUH) knows And that I may look up to the God of Moses: but surely, I think (Moses) is a liar!". Pharaoh's speech shows

how his own egotism and haughty arrogance brought him to this pass, that even the evil which he did seemed alluring in his own eyes! His heart was indeed sealed, and his arrogance prevented him from seeing the right path.

Allah Almighty said:

The man who believed said further: "O my People! follow me: I will lead you to the Path of Right. O my People! This life of the present is nothing but (temporary) enjoyment: it is the Hereafter that is the Home that will last. He that works evil will not be requited but by the like thereof: and he that works a righteous deed whether man or woman and is a Believer such will enter the Garden (of Bliss): therein will they have abundance without measure.

The faithful man called them, once again to the Way of Truth by following Allah's Prophet Musa (PBUH) and believing in his Message, and he told them the contrast between vanities, even thou they may glitter temporarily, and the eternal Good that is destined for man.

Then he started to fright them by saying: "And O my People! how (strange) it is for me to call you to salvation while ye call me to the Fire! ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again! without doubt ye do call me to one who has no claim to be called to, whether in this world, or in the Hereafter; our Return will be to Allah; and the Transgressors will be Companions of the Fire!" soon will ye remember what I say to you (now). My (own) affair I commit to Allah: for Allah (ever) watches over His Servants". Then Allah saved him from (every) evil that they plotted (against him), but the brunt of the Chastisement encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day when the Hour comes to pass: "Cast ye the People of Pharaoh into the severest Penalty".

The faithful man said to them: "There is nothing but Allah is worthy of worship, either in this world of sense or in the next world; our return will be to Allah, the Eternal Reality; and the worship of Falsehood must necessarily lead to the penalty of Falsehood, unless Allah's Mercy intervenes and forgives on the sincere repentance.

It looks like there was a plot to kill the faithful man therefore he said to them: "No matter what you do to me. For my part I commit myself to the care of Allah, and my faith tells me that all will be right". Then Allah saved him from (every) evil that they plotted (against him),... because of his Faith in Allah Almighty, and readiness to sacrifice his life for Allah's Way, but the brunt of the Chastisement encompassed on all sides the People of Pharaoh. Because of their disobedience. And their punishment with fire is ever present morning and evening, at all the times, and there is no mitigation.

It meant that Allah Almighty didn't destroy them, until they refused to accept Allah's



message which He sent it with Musa (PBUH), and in spite of the warnings and the advices they remained on their disbelief, as Allah Almighty said:

We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition. But when good (times) came, they said, "This is due to us;" when gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand! they said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee". So We sent on them: Wholesale Death, Locusts, Lice, Frogs, and Blood: Signs openly self-explained: but they were steeped in arrogance, a people given to sin.

**The Punishment :** Their superstition ascribed the punishment of their own wickedness to some evil omen. The thought Musa and his people brought them ill-luck. They did not look within themselves to see the root of evil, and the cause of their punishment:

They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee". A Type of obstinacy and resistance to the truth had hardened their hearts, as Allah Almighty said: "Those against whom the Word of thy Lord hath been verified would not believe- even if every Sign was brought unto them, - until they see (for themselves) the Chastisement Grievous."

So Allah Almighty sent on them, the flood, locusts, lice, frogs, and blood, but they remained arrogant.

When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Musa (PBUH) to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude. As Allah Almighty said:

"And when the Plague fell on them, they said: "O Moses! on our behalf call on thy Lord in virtue of His promise to thee: If thou wilt remove the Plague from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee. "But when We removed the Plague from them according to a fixed term which they had to fulfil,- behold! they broke their word! so We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs, and failed to take warning from them."

Allah Almighty said:

"We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: he said, "I am a messenger of the Lord of the Worlds." But when he came to them with Our Signs, behold they laughed at them. We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us). And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance." But when

We removed the Chastisement from them, behold they broke their word. And Pharaoh proclaimed among his people, saying: "O my People! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then? Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly? Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?" Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah). When at length they provoked Us, We exacted retribution from them, and We drowned them all. And We made them (a People) of the Past and an Example to later ages."

Once again Allah Almighty mentioned His sending to Musa (PBUH) to Pharaoh, and how Allah supported Musa with Great Signs from Him. But Pharaoh and his people laughed at Allah's Signs and refused to accept Musa (PBUH) as a Messenger from Allah.

Also in Surat Al-Qasas Allah Almighty mentioned what happened between Musa (PBUH) one side, and Pharaoh and his people on the other side, then Allah Almighty showed what was the unbelievers end.

When Moses came to them with Our Clear Signs, they said: "This is nothing but sorcery faked up: never did we hear the like among our fathers of old!" Moses said: "My Lord knows best who it is that comes with guidance from Him and whose End will be best in the Hereafter: certain it is that The wrongdoers will not prosper." Pharaoh said: "O Chiefs!, no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned I think (Moses) is a liar!" And he was arrogant and insolent in the land, beyond reason, - he and his hosts: they thought that they would not have to return to Us!" so We seized him and his hosts, and We flung them into the sea: now behold what was the End of those who did wrong! and We made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find. In this world We made a Curse to follow them and on the Day of Judgment they will be among the loathed (and despised).

**Destruction of Pharaoh :** Musa (PBUH) showed Pharaoh and his people Great Signs from Allah Almighty, but their conceit, insolence and disbelief prohibited them from accepting Musa (PBUH) as a Messenger from Allah, ad they refused his Message. It is said that only three from the Egyptians believed in Musa's Message, and they are: Pharaoh's wife (Asya), the faithful man who advised Pharaoh and his people, and the man who said to Musa (PBUH): "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice." Because the sorcerer were Copts.

Also it is said that some of the Egyptians from Pharaoh's people, the sorcerers and all the Children of Israel believed in Musa (PBUH), as Allah Almighty said; but none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs,



lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds. Because the pronoun "his" in "his people" refers to Pharaoh. The majority of Pharaoh's people refused to believe at the time, but the sorcerers believed, and so did Pharaoh's wife, and ultimately Pharaoh himself, though too late. So in this case also the two faithful men were among the minority of Pharaoh's people who believed in Musa (PBUH).

At that time Musa (PBUH) said: "O my People! if ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His). "They said: "In Allah do we put our trust. Our Lord make us not a trial for those who practise oppression; "and deliver us by Thy Mercy from those who reject (Thee)." So Musa (PBUH) ordered his people to seek refuge in Allah Almighty because He will save them.

We inspired Moses and his brother with this Message: "Provide dwellings for your People in Egypt, make your dwellings into places of worship, and establish regular prayers: and give Glad Tidings to those who believe!" Allah Almighty inspired to Musa (PBUH) to make the houses of his people into places of prayer as Pharaoh would not probably allow them to set up public places of prayer, and they were now to be only sojourners in Egypt.

Allah Almighty said:

Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendour and wealth in the life of the Present, and so, our Lord they mislead (men) from Thy Path. Deface our Lord the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous Chastisement." Allah said: "Accepted is your prayer (O Moses and Aaron)! so stand ye straight, and follow not the path of those who know not."

The great prayer of Musa (PBUH), in which Harun (PBUH) joined, means that: "O Allah! we understand that the glitter and the wealth of the Egyptians are not to be envied. They are but the ephemeral goods of this life. They are a disadvantage, in that in their pride of possessions the Egyptians mislead themselves and others. Let their pride be their undoing! Turn their wealth into bitterness and their hearts into hardness, for they reject Thee, and they will not believe until they actually see the Punishment of their sins!"

Therefore Allah Almighty accepted his prayer as He accepted the prayer of Nuh (PBUH).

"O my Lord! Leave not of the Unbelievers, a single one on earth! "for, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones. Hence Allah Almighty said: "Accepted is your prayer (O Moses and Aaron)! so stand ye straight, and follow not the path of those who know not."

Allah Almighty said:

By inspiration We told Moses: "Travel by night with My servants: for surely ye shall be pursued." Then Pharaoh sent heralds to (all) the cities, (saying): "These

(Israelites) are but a small band, "and they have surely enraged us; "and we are a multitude amply fore-warned." So We expelled them from gardens, springs, treasures, and every kind of honourable position; thus it was, but we made the Children of Israel inheritors of such things. So they pursued them at sunrise. And when the two bodies saw each other, the people of Moses means: "We are sure to be overtaken." (Moses) said: "By no means! my Lord is with me! soon will He guide me!" Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain. And We made the other party approach thither. We delivered Moses and all who were with him; but We drowned the others. Verily in this is a Sign: but most of them do not believe. And verily thy Lord is He, the Exalted in Might, Most Merciful.

The commentators narrated: "When Pharaoh and his army followed Musa (PBUH) and his people, the unbelievers army were about 1,600,000 soldiers with 100,000 horses. While the Israelites were about 600,000 except the children. And the time that the Israelites spent in Egypt since they came with their father Israel, until they left with Musa (PBUH) was 426 solar years."

Pharaoh and his army followed Musa (PBUH) and his people, and reached near them at the time of the sunrise. And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken." Because they were surrounded from the four sides; in front of them there is the sea; while from the right and the left sides there are high mountains; and from behind there are Pharaoh and his army. But Musa (PBUH) assured them "By no means! my Lord is with me! soon will He guide me!" Then he moved towards the sea and said: "Here from this place (we will cross) I have been ordered". At that time, with Musa (PBUH) were his brother Harun, Yushbin Nun (one of the righteous people from Israel), the Egyptian faithful man and the Israelites, all they were looking at the sea and wondering, and it is said that the Egyptian faithful man tried many times to cross the sea while he was asking Musa (PBUH): "O Allah's Prophet! from here you have been ordered (to cross)?" And Musa (PBUH) kept on saying: "Yes".

Allah Almighty said:

Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.

Also Allah Almighty said:

We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear." Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up. Pharaoh led his people astray instead of leading them a right.



The intended is that when Musa (PBUH) wanted a path to pass safely through the sea by it he and his people, Allah Almighty ordered him to strike the sea with his rod and they got the path which they were looking for, therefore he and his people passed safely through the sea. Then Musa (PBUH) wanted to make the sea as it was before, in order to prevent Pharaoh and his army from passing the sea and reaching them. But Allah Almighty ordered him to leave the sea as it is (quiet and divided). As Allah Almighty said:

We did, before them, try the people of Pharaoh: there came to them a messenger most honourable, saying: "Restore to me the servants of Allah: I am to you a messenger worthy of all trust;" and be not arrogant as against Allah: for I come to you with authority manifest. For me, I have sought safety with my Lord and your Lord, against your injuring me. If ye believe me not, at least keep yourselves away from me." (But they are aggressive:) then he cried to his Lord: "These are indeed a people given to sin." (The reply came:) "March forth with my servants by night: for ye are sure to be pursued. And leave the sea as a furrow (divided): for they are a host (destined) to be drowned." How many were the gardens and springs they left behind, and corn-fields and noble buildings, and pleasant things wherein they had taken such delight! Thus (was their end)! and We made other people inherit (those things)! and neither heaven nor earth shed a tear over them: nor were they given a respite (again). We did deliver aforetime the Children of Israel from humiliating Punishment, inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors. And We chose them aforetime above the nations, knowingly, and granted them Signs in which there was a manifest trial.

Pharaoh became depressed when he saw Musa (PBUH) with his people crossing the sea, and he knew that what happened was from the power of Allah Almighty, but his arrogance prohibited him from accepting the reality, and he spoke with his army by saying: "See how the sea is divided for me, so I can catch my servants, who disobeyed me".

It is said that Jibril (PBUH) came as a horseman and he crossed the sea in front of Pharaoh and his army, therefore they followed him, but the sea afterwards closed in, totally destroying Pharaoh and his soldiers. As Allah Almighty said:

We delivered Moses and all who were with him; but We drowned the others. Verily in this is a Sign: but most of them do not believe. And verily thy Lord is He, the Exalted in Might, Most Merciful.

Allah Almighty said:

We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (It was said to him:) "Ah now! - But a little while before, wast thou in rebellion! -and thou didst mischief (and

violence)! "this day shall We save thee in thy body, that thou mayest be a Sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

Allah Almighty said:

Those against whom the Word of thy Lord hath been verified would not believe- even if every Sign was brought unto them,- until they see (for themselves) the Chastisement Grievous.

Also Allah Almighty said:

But when they saw Our Mighty, they said: "We believe in Allah,- The One God- and we reject the partners we used to join with Him." But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's way of dealing with His servants (from the most ancient times). And even thus did the rejecters of Allah lose (utterly)!

Allah almighty told that when the drowning overtook Pharaoh, he confessed that Allah is the One True God. But this was the death-bed repentance, and even so it was forced by the terror of the catastrophe. So it was not accepted in its entirety. Only his body was saved from the sea, to be a Sign to those who came after him from the Israelites who were in doubt about his death, and the death of Pharaoh and his army was in the day of Ashuraa.

Narrated Ibn Abbas: When the Prophet (PBUH) came to Al-Medina, he found (the Jews) fasting on the day of 'Ashuraa' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Musa and drowned the folk of Pharaoh. Musa observed the fast on this day, as a sign of gratitude to Allah." The Prophet (PBUH) said, "I am closer to Musa than they. "So, he observed the fast (on that day) and ordered the Muslim to fast on it.

*Children of Israel after Pharaoh* : Allah Almighty said:

So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs, and failed to take warning from them. And we made a people, considered weak (and of no account), inheritors of lands in both East and West-lands where-on We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great Works and fine Buildings which Pharaoh and his people erected (with such pride). We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses: fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge". As to these folk,-the cult they are in is bound to destruction, and vain is the (worship) which they practise." He said: "Shall I seek for you a god other than Allah, when it is He who hath endowed



you with gifts above the nations?" And remember We rescued you from Pharaoh's people, who afflicted you with the worst of punishment who slew your male children and saved alive your females: in that was a momentous trial from your Lord.

Allah Almighty mentioned what happened to Pharaoh and his soldiers and their destruction, then how the Israelites become a great glorious nation. Also Allah Almighty said:

Thus it was, but We made the Children of Israel inheritors of such things.

And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in faith) and make them heirs,

Then Allah Almighty mentioned in Surat Al-Araf:

And We levelled to the ground the great Works and fine Buildings which Pharaoh and his people erected (with such pride).

It means that Allah Almighty destroyed them, and He took from them all the glory which they were proud of, the king (Pharaoh), the attendants of Pharaoh, the princes and the soldiers all perished, and there was nobody in Egypt except the common people.

Ibn Abdul-Hakam said in his book (History of Egypt): "Since the destruction of Pharaoh and his army, the women of Egypt controlled the men, because the wives of the princes married to men from the common people."

After they crossed the sea, the Israelites came upon people worshipping the idols, and they asked the idolaters why they are worshipping them (i.e. the idols)? The idolaters said that the idols protect them and provides them with the means of living, therefore some of the Israelites with all the stupidity asked Musa (PBUH) to make for them gods like these idols, hence Musa (PBUH) said to them: "Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone the One and the Only God of all that exists)". Then Musa (PBUH) said: "As to these folk, - the cult they are in is bound to destruction, and vain is the (worship) which they practise."

Allah Almighty said:

Remember Moses said to his people: "O my People! call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what he had not given to any other among the peoples. O my people! enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin." They said: "O Moses! in this land are a people of exceeding strength: never shall we enter it until they leave it: if (once) they leave, then shall we enter." (But) among (their)

God-fearing men were two on whom Allah had bestowed His grace: they said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; but on Allah put your trust if ye have faith." They said: "O Moses! we shall never enter it as long as they are in it. Go thou, and thy Lord, and fight ye two, while we sit here. He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!" Allah said: "Therefore will the land be out of their reach for forty years: in distraction will they wander through the land: but sorrow thou not over these rebellious people."

When Musa (PBUH) and the Israelites camped near the holy land. From the camp there twelve men were sent to spy out the land. They saw a rich country, and brought from it pomegranates and figs and a bunch of grapes so heavy that it had to be carried by two men on a staff. They came back and reported that the land was rich, but the men there were too strong for them. The people of Israel had no courage and no faith, and Musa remonstrated with them.

The people were not willing to follow the lead of Musa, and were not willing to fight for their (inheritance). In effect they said: "Turn out the enemy first, and then we shall enter into possession".

Among those who returned after spying out the land were two men who had faith and courage. They were Yusha and Kalab. Yusha afterwards succeeded Musa (PBUH) in the leadership after 40 years. These two men pleaded for an immediate entry through the proper Gate. But of course, they said, they must put their trust in Allah for victory. But the Israelites replay to Musa (PBUH) was full of irony, insolence, blasphemy, and cowardice. In effect they said: "Ye talk of your God and all that: go with your God and fight there if you like: we shall sit here and watch."

He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!". Musa (PBUH) was careful to separate himself and his brother from the rebellion.

Allah said:

"Therefore will the land be out of their reach for forty years: in distraction will they wander through the land: but sorrow thou not over these rebellious people."

**Rebellions Punished :** The punishment of the rebellious people was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land, and it is said that they died all in this forty years and nobody remained of them except their children, Yusha (PBUH) and Kalab (PBUH).

But the companions of Allah's Messenger, Muhammad (PBUH) on the day of Badr didn't say to him like Musa's people said, on the contrary the Prophet (PBUH) consulted his companions, on the day of Badr, Ai-Miqdad said, "O Allah's Messenger! we do not say to



you as the Children of Israel said to Musa (PBUH), 'Go you and your Lord and fight you two; we are sitting here,' but (we say): 'Proceed and we are with you.' That seemed to delight Allah's Messenger (PBUH) greatly.

*Covenant of Sinai* : Allah Almighty said:

We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: do right, and follow not the way of those who do mischief." When Moses came to the place appointed by Us, and his Lord addressed him, he said: "O my Lord! show (Thyself) to me, that I may look upon Thee." Allah said: "By no means canst thou see Me (direct); but look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested Himself to the Mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Allah) said: "O Moses! I have chosen thee above (other) men, by the messages I (have given thee) and the words I (have spoken to thee); take then the (revelation) which I give thee, and be of those who give thanks." And We ordained for him in the Tablets in all matters, Admonition and explanation of all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked, - (how they lie desolate)." Those who behave arrogantly on the earth in defiance of right- them will I turn away from My Signs: even if they see all the Signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the Way; but if they see the way of error, that is the Way they will adopt. For they have rejected Our Signs, and failed to take warning from them. Those who reject Our Signs and the Meeting in the Hereafter, - vain are their deeds: can they expect to be rewarded except as they have wrought?

Musa (PBUH) had already seen part of the glory of Allah in his radiant white hand, that shone with the glory of Divine light. But he was still in the flesh, and the mission to his people was to begin after the Covenant of Sinai. Therefore he requested to see the Lord. But Allah - the Cherisher of all His creatures - treats even His servants improper requests with mercy, compassion, and understanding. Even the reflected glory of Allah is too great for the grosser substance of matter. The peak on which it shone became as powder before the ineffable glory, and Musa could only live by being taken out of his bodily senses. When he recovered from his swoon he said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe."

Then Allah Almighty said:

"O Moses! I have chosen thee above (other) men, by the messages I (have given thee) and the words I (have spoken to thee); because Musa (PBUH) had a high mission and he had the honour of speaking to Allah.

Take then the (revelation) which I give thee, and be of those who give thanks."

Then Allah Almighty said:

"And We ordained for him in the Tablets in all matters, Admonition and explanation of all things." The Tablets of the Law contained the essential Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations, which it was the function of the prophetic office to hold up for the people to follow.

Then Allah Almighty ordered Musa (PBUH) to take the Tablets honestly and to order his people to do so, and He told them that they will see the homes of the rebellious whom disobeyed His Messengers, lie desolate (Ad and Thamud).

Although Allah's Signs are everywhere, but if they are rejected with scorn and blasphemy, Allah will withdraw His grace, for sin hardens the heart and makes it impervious to the truth.

*Making of the Golden Calf and its Worship* : Allah Almighty said:

The people of Moses made, in his absence out of their ornaments, the body of a calf, (for worship): having lowing sound did they not see that it could neither speak to them, nor show them the Way? They took it for worship and they did wrong. When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be among the Losers. "When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the Tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! The people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin." Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!" Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord and with shame in this life: thus do We recompense those who invent (falsehoods). But those who do wrong but repent thereafter and (truly) believe,- verily thy Lord is thereafter Oft-forgiving. Most Merciful. When the anger of Moses was appeased, he took up the Tablets: in the writing thereon was Guidance and Mercy for such as fear their Lord.

Allah Almighty said:

...(When Moses was up on the Mount, Allah said:) "What made thee hasten in advance of thy people, O Moses?" He replied: "Behold, they are close on my footsteps: I hastened to Thee, O my Lord, to please Thee." (Allah) said: "We have



tested thy people in thy absence: the Samiri has led them astray." So Moses returned to his people in a state of anger and sorrow. He said: "O my People! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and see ye broke your promise to me?" They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested. Then he brought out (of the fire) before the (people) the image of a calf: it seemed to low: so they said: This is your god, and the god of Moses, but Moses has forgotten! "Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? Aaraon had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious: so follow me and obey my command." They had said: "We will not cease to worship it, will devote ourselves to it until Moses returns to us." (Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong. From following me? Didst thou then disobey my order?" (Aaraon) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, Thou hast caused a division among the Children of Israel, and thou didst not observe my word!" (Moses) said: "What then is thy case, O Samiri?" He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me." (Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'Touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: now look at thy god, of whom thou hast become a devoted worshipper: we will certainly burn it in a blazing fire and scatter it broadcast in the sea!" But the God of you all is Allah: there is no god but He: all things He comprehends in His knowledge.

Musa (PBUH) was up on the Mount for forty days and forty nights, he had left the elders of Israel with Harun (PBUH) behind him. While he was in a state of ecstatic honour on the Mount, his people were enacting strange scenes down below. They were tested and tried, and they failed in the trial. They made a golden calf for worship.

Among the Israelites there was a man called Samiri, he suggested to make a golden calf, therefore the Israelites collected the gold which they borrowed from the Egyptians before they left Egypt, and the Samiri melted the gold, and cast it into the shape of a calf, and with a deception practised by the Samiri the calf began to low. So they said: "This is your god, and the god of Moses, but (Moses) has forgotten!", it means that" Musa has forgotten both us and his god. He has been gone for so many days. He is searching for a god on the Mount when his god is really here".

Allah Almighty said:

"Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?" That is to say how blind the people were! They had seen Signs of the true living God, and yet they were willing to worship this dead image! The true living God had spoken in definite words of command, while this calf could only emit some sounds of lowing, which were themselves contrived by the fraud of the Samiri, and this image could do neither good nor harm, while Allah is the Cherisher and Sustainer of the World, Whose Mercy is unbounded and Whose Wrath is terrible.

And when they regretted and saw that they had gone astray, they said: "If our Lord have no mercy upon us and forgive us, we shall certainly be of the losers".

**Most Excellent Teaching :** When Musa (PBUH) came back he said to them with anger: "Did you make haste...? In your impatience, could you not wait for me? Your lapse into idolatry has only hastened Allah's wrath. If you had only waited, I was bringing to you in the Tablets the most excellent teaching in the commands of Allah."

Then Musa (PBUH) laid his hands on his brother Harun (PBUH), and his brother at once explained how the turbulent people nearly killed him for resisting them. And he stated in the clearest terms that the idolatry neither originated with him nor had his consent.

Moses prayed: "O my Lord! forgive me and my brother! Admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!"

Allah Almighty said:

Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious: so follow me and obey my command." It means that resist this temptation: you are being tested in this. Do not follow after the Samiri, but obey me. They had said: "We will not cease to worship it, will devote ourselves to it until Moses returns to us."

...(Moses) said: "What then is thy case, O Samiri?"

The Samiri invented falsehoods. He took upon himself to pretend that he had far more insight than anybody else by saying that he saw what the crowd didn't see. As the commentators said the Samiri pretended that he took a dust from the footprints of Jibril's horse, and when he threw the sacred dust into the calf it uttered a lowing sound. But finally, with arrogant effrontery, he said: "Well, that is why my soul suggested to me, and that should be enough!"

Therefore (Musa) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, Touch me not'; and moreover (for a future penalty) thou hast a promise that will



not fail, hence the Samiri was to become social leper, untouchables; perhaps also sufficiently arrogant to hold others at arm's length, and say (touch me not).

Then Musa (PBUH) said: "Now look at thy god, of whom thou hast become a devoted worshipper: we will certainly burn it in a blazing fire and scatter in broadcast in the sea!"

Whereupon Musa (PBUH) said: "But the God of you all is Allah: there is no god but He: all things He comprehends in His knowledge."

Although Allah Almighty is Most Merciful and Oft Forgiving to those who committed evil deeds He didn't accept the repentance of the calves worshippers except by killing, as Allah Almighty said: And remember Moses said to this people: "O my people! ye have indeed wronged yourselves by your worship of the calf: so turn (in repentance) to your Maker, and kill yourselves (the innocents kill the wrong-doers among you); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): for He is Oft-Returning, Most Merciful.

The narrators said: "One day the Israelites who did not worship the calf took them swords, and Allah Almighty made the weather foggy so that the man could not identify his neighbour, not his companion, nor his brother. Then they attacked the calves worshippers and killed them all". It is said that they killed 70,000 men in that day, also it is said that they killed 3,000 men in that day.

And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy Will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? This is no more than Thy trial: by it Thou causest whom Thou wilt stray, and Thou leadst whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the Best of those who forgive. And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "I afflict My Punishment on whom I will; but My Mercy extendeth to all things. That (Mercy) I shall ordain for those who do right, and pay Zakat and those who believe in Our Signs; those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (Scriptures), in the Taurat and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure): he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, it is they who will prosper."

**Elders to Mount :** Seventy of the elders were taken up to the Mount, but left at some distance from the place where Allah Almighty spoke to Musa (PBUH). They were to be silent witnesses, but their faith was not yet complete and they dared to say to Musa: "We shall never believe in thee until we see Allah in public". Therefore they were dazed with thunder and lightning, and might have been destroyed but for Allah's mercy on the intercession of Musa

(PBUH), when he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? Musa (PBUH) was guiltless, but he identified himself with his whole people, and interceded with Allah on their behalf. He recognized that it was a trial, in which some of his people failed to stand the test. Such failure was worthy of punishment. But he pleaded for mercy for such as erred from weakness and not from contumacy, and were truly repentant, although all who erred were in their several degrees worthy of punishment.

He said: "I afflict My Punishment on whom I will; but My Mercy extendeth to all things. Allah's punishment will reserve for those who swerve from His plan and go out of His peace, and His mercy is in and for all things.

Narrated Abu Huraira (R.A.): Allah's Messenger (PBUH) said, "When Allah completed the creation. He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger'."

It is reported on the authority of Al-Mugira bin. Shuba that the Messenger of Allah (PBUH) said: Musa (PBUH) asked his Lord: "Who amongst the inhabitants of Paradise is the lowest in rank?" He (Allah) said: "A man would be admitted into Paradise last of all among those deserving it". It would be said to him: 'Enter Paradise'. He would say: 'O my Lord! how (should I enter) while the people have settled in their apartments and taken their shares (portions)?' It would be said to him: 'Would you be pleased if there be for you like the kingdom of a king amongst the kings of the world?' He would say: 'I am pleased, my Lord.' It would be said to him 'For you is that, and like that, and like that, and like that, and that'. He would say at the fifth (point): 'I am well pleased, my Lord'. It would be said to him: 'It is for you ten times like it, and for you is what yourself desire and your eye enjoy. 'He would say: 'I am well pleased, my Lord.' He (Musa) said: "Which is the highest of their (inhabitants of Paradise) ranks? "He (Allah) said: "They are those whom I choose. I establish their honour with My Own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, nor ear has heard and no human mind has perceived: Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds.

Allah Almighty said:

And remember We took your Covenant and We raised above you the Mount (Sinai), (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: perchance ye may fear Allah." But ye turned back thereafter: had it not been for the Grace and Mercy of Allah to you ye had surely been among the loser.

When We raised the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah".



Ibn Abbas (R.A.) said: "When Musa (PBUH) came back to the Israelites from the Mountain of Sinai and with him the Tablets, he ordered the Israelites to take it firmly. They said: 'Spread them over us, so we can see if their orders easy then we will accept them. But Musa (PBUH) ordered them by saying: Accept the Tablet as they are', but the Israelites were discussing. Hence Allah Almighty ordered the Angels to raise the Mountain over their heads and it became like shadow of a cloud, and the Israelites were told if they will not accept, the Mountain will fall down on them. Therefore the Israelites accepted and prostrated".

*Israelites' Sacrifice* : Allah Almighty said:

And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said; "Allah save me from being an ignorant (fool)!" They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is!" He said: "He says: the heifer should be neither too old nor too young, but of middling age: now do what ye are commanded!" They said: "Beseech on our behalf thy Lord to make plain to us what she is: to us are all heifers alike: we wish indeed for guidance if Allah wills." He said: "He says: a heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, and they scarcely did it. Remember ye slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what ye did hide. So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: perchance ye may understand.

Ibn Abbas, Mujahid and others narrated: There was an old rich man from the Israelites, whom his nephews wished his death in order to inherit him. For this reason one of them killed the old man in the night and he threw his body on the road. In the morning the people found the body and they disputed over the matter, meanwhile one of the old man's nephews came and began to shout and cry. But someone said to the people: "Why you are disputing? Go to Allah's Prophet (Musa)." Musa (PBUH) asked every person, but nobody said anything about the murder of the old man, therefore the people requested Musa (PBUH) to ask Allah Almighty for the solution.

Musa (PBUH) asked Allah Almighty, then he said to his people, "Allah commands that ye sacrifice a heifer.", the Israelites said: "We are asking you about the slain man, and you are saying this?" He said: "Allah save me from being an ignorant (fool)", and he took Allah's refuge from saying anything just what had been revealed to him from Allah.

Musa (PBUH) announced the sacrifice to the Israelites, and they treated it as a jest. When Musa continued solemnly to ask for the sacrifice, they put him off on one pretext and another,

asking a number of questions which they could have answered themselves if they had listened to Musa's directions. At last they said: "Call upon your Lord for us to make plain to us what it is like. And if Allah will, we will be guided." Musa (PBUH) said: "He says, 'It is heifer neither trained to till the soil nor to water the fields, sound, having no other colour except bright yellow.'"

When they heard this saying they uttered: "Now you have brought the truth." So they slaughtered it though they were near not doing it. It is said that they found a heifer with this descriptions in a man's possession, and when they asked him to had given it he refused, but they excited him with the price which they had given because they gave him gold equal to the heifer's weight.

Allah Almighty said:

Thus Allah bringeth the dead to life and showeth you His Signs: perchance ye may understand. When the heifer was slain. By command from Allah Almighty, Musa (PBUH) ordered them to place a portion of the sacrificed heifer on the corps, which came to life, then Musa (PBUH) asked the old man: "Who killed you?" The old said: "My nephew killed me". Then he died again.

*Meeting with Khidhr (PBUH)* : Allah Almighty said:

Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel. When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey." He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!" Moses said: "That was what we were seeking after": so they went back on their footsteps, following (the path they had come). So they found one of Our servants. On whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (The other) said: "Verily thou wilt not be able to have patience with me! "for how canst thou have patience about things which are beyond your knowledge?" Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught. "The other said: "If then wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it." So they both proceeded: until, when they were in the boat, he scuttled it, Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!" He answered: "Did I not tell thee that thou canst have patience with me?" Moses said: Rebuke me not for forgetting, nor



grieve me by raising difficulties in my case." Then they proceed; until, when they met a young boy, he slew him, Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard-of) thing hast thou done!" He answered: "Did I not tell thee that thou canst have no patience with me?" (Moses) said: If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!" He answered, "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience. As for the boat, it belonged to certain men in dire want: they plied on the water. I but wished to render it unserviceable for there was after them a certain king who seized on every boat by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah), so we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure—a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."

Narrated Said bin Zubayr: I said to Ibn Abbas, "Nauf Al-Baqali claims that Musa (PBUH), the companion of Al-Khidhr was not Musa of the Children of Israel." Ibn Abbas said: "The enemy of Allah (Nauf) told a lie, Ubai bin Kab told us that he heard Allah's Messenger (PBUH) saying: Musa got up to deliver a speech before the Children of Israel and he was asked: 'Who is the most learned person among the people?' Musa (PBUH) replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: At the junction of the two seas there is a servant of Ours who is more learned than you,' Musa asked, 'O my Lord, how can I meet him?' Allah said, Take a fish and put it in a basket (and set out), and where you will lose the fish, you will find him.' So Musa (took a fish and put it in a basket and) set out, a long with his boy-servant Yusha' bin Nun, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight as in a tunnel). Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Musa got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night, The next morning Musa asked his boy-servant 'Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey'.

Musa did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him, 'Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!'

**Divine Knowledge :** There was a tunnel for the Fish and for Musa and his boy-servant there was astonishment. Musa said: That was what we were seeking after': so they went back on their footsteps, following (the path they had come. They both returned, retracing their steps till they reached the rock. Behold! there they found a man covered with a garment. Musa greeted him. Al-Khidhr said astonishingly, 'Is there such a greeting in your land?' Musa said: 'I am Musa.' He said, Are you the Musa of the children of Israel?' Musa said, 'Yes;' and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught.

Al-Khidhr said: 'Verily thou wilt not be able to have patience with me!'

'O Musa! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He bestowed upon you, but I do not know it.' Musa said: 'Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught.'

Al-Khidhr said to him, 'If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it.'

After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khidhr and allowed them to get on board free of charge. When they got on board, suddenly Musa saw that Al-Khidhr had pulled out one of the planks of the boat with an adze. Musa said to him, 'These people gave us a free lift; Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done! Al-Khidhr said; 'Did I not tell thee that thou canst have no patience with me?'

Musa said: 'Rebuke me not for forgetting, nor grieve me by raising difficulties in my case'.

Allah's Messenger (PBUH) said "The first excuse given by Musa, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khidhr said to Musa, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea,' Then they both got out of the boat, and while they were walking on the sea shore, Al-Khidhr saw a boy and pulled it out with his hands and killed him. Musa said: 'Hast thou slain an innocent person who had slain none? Truly a foul (unheard-of) thing hast thou done!' He said: 'Did I not tell thee that thou canst have no patience with me?', (The sub-narrator said: The second blame was stronger than the first one); Musa said: 'If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side.



Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down.

Al-Khidhr set it up straight with his own hands. Musa said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it,' Al-Khidhr said: This is the parting between me and thee – such is the interpretation of (those things) over which thou wast unable to hold patience'.

Allah's Messenger (PBUH) said: "We wished that Musa could have been more patient so that Allah might have described to us more about their story."

Narrated Ibn Juraij: Yala bin Muslim and Amr bin Dinar and some others narrated the narration of Said bin Zubayr.

Narrated Said: While we were at the house of Ibn Abbas Ibn Abbas said: "Ask me (any question). " I said, "O Abu Abbas! may Allah let me be sacrificed for you! there is a man at Kufa who is a story-teller called Nauf; who claims that he (Al-Khidhr's companion) is not Musa of Bani Israel. "As for Amr, he said to me, "Ibn Abbas said, '(Nauf) the enemy of Allah told a lie'." But Yala said to me, "Ibn Abbas said, Ubai bin Kab said, Allah's Messenger (PBUH) said: Once Musa preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Musa and asked, 'O Allah's Messenger! is there anyone on the earth who is more learned than you?' Musa replied, 'No.' So Allah admonished him (Musa), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes', (there is a servant of Ours who knows more than you).' Musa said: 'O my Lord! where is he?' Allah said: At the junction of the two seas.' Musa said: 'O my Lord! tell me of a sign where by I will recognize the place." Amr said to me, Allah said: "That place will be where the fish will leave you." Yala said to me, "Allah said (to Musa): Take a dead fish (and your goal will be) the place where it will become alive." So Musa took a fish and put it in a basket and said to his boy-servant, "I don't want to trouble you, expect that you should inform me as soon as this fish leaves you." He said (to Musa). "You have not demanded too much. "And that is as mentioned by Allah: Behold, Musa said to his attendant, Yusha bin Nun. (Said did not said that) The Prophet (PBUH) said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Musa was sleeping. His boy-servants said (to himself), "I will not wake him," but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allah stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock. Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock. "Musa said: Truly we have suffered much fatigue at this (stage of) our journey" (This was not narrated by Said). Then they returned back and found Al-Khidhr. Uthman bin Abi Sulayman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khidhr was covered with his garment with one end under his feet and the other end under his head.

When Musa greeted, he uncovered his face and said astonishingly: 'Is there such a greeting in my land? Who are you?' Musa said: 'I am Musa.' Al-Khidhr said, Are you the Musa of Bani Israel?' Musa said: 'Yes.' Al-Khidhr said, 'What do you want?' Musa said, 'I came to you so that you may teach me something of that knowledge which you have been taught. Al-Khidhr said. Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Musa? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn. At that time a bird took with its beak (some water) from the sea; Al-Khidhr then said, 'By Allah my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khidhr and said, The pious servant of Allah.' (We said to Said: "Was that Khidhr?" He said, "Yes", the boat men said, "We will not get him on board with fare. Al-Khidhr scuttled the boat and then plugged the hole with a piece of wood. Musa said: 'Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!' (Mujahid said, 'Musa said so protestingly.') Al-Khidhr said: 'Did I not tell thee that thou canst have no patience with me?' The first inquiry of Musa was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Musa said: 'Rebuke me not for forgetting, nor grieve me by raising difficulties in my case.'

(Then) they found a boy and Al-Khidhr killed him. Yala said: Said said, They found boys, playing and Al-Khidhr got hold of a handsome infidel boy laid him down and then slew him with a knife. Musa said: "Hast thou slain an innocent person who had slain none? Then they proceeded and found a wall which was on the point of falling down, and Al-Khidhr set it up straight. Said moved his hand thus and said: Al-Khidhr raised his hand and the wall become straight. Yala said, 'I think Said said, Al-Khidhr touched the wall with his hand and it became straight!' (Musa said to Al-Khidhr), 'If you had wished, you could have taken wages for it.' Said said, 'Wages that we might have eaten.' For there was after them a certain king.

It is said on the authority of somebody other than Said that the king was Huddad bin Budad. They say that the boy was a called Haisur. A certain king who seized on every boat by Force. So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar, his parents were people of Faith, and he (the boy) was a non-believer and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah). (i.e. that their love for him would urge them to follow him his religion, "So wed desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.. This was in reply to Musa saying: "Hast thou slain an innocent person? And closer in affection, means they will be more affectionate to him than they were to the former whom Khidhr had killed. Other than Said said that they were compensated with a girl. Daud bin Abi Asim said on the authority of more than one that this next child was a girl.



Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down.

Al-Khidhr set it up straight with his own hands. Musa said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it,' Al-Khidhr said: This is the parting between me and thee – such is the interpretation of (those things) over which thou wast unable to hold patience'.

Allah's Messenger (PBUH) said: "We wished that Musa could have been more patient so that Allah might have described to us more about their story."

Narrated Ibn Juraij: Yala bin Muslim and Amr bin Dinar and some others narrated the narration of Said bin Zubayr.

Narrated Said: While we were at the house of Ibn Abbas Ibn Abbas said: "Ask me (any question). " I said, "O Abu Abbas! may Allah let me be sacrificed for you! there is a man at Kufa who is a story-teller called Nauf; who claims that he (Al-Khidhr's companion) is not Musa of Bani Israel. "As for Amr, he said to me, "Ibn Abbas said, '(Nauf) the enemy of Allah told a lie'." But Yala said to me, "Ibn Abbas said, Ubai bin Kab said, Allah's Messenger (PBUH) said: Once Musa preached to the people till their eyes shed tears and their hearts became tender, whereupon he finished his sermon. Then a man came to Musa and asked, 'O Allah's Messenger! is there anyone on the earth who is more learned than you?' Musa replied, 'No.' So Allah admonished him (Musa), for he did not ascribe all knowledge to Allah. It was said, (on behalf of Allah), 'Yes', (there is a servant of Ours who knows more than you).' Musa said: 'O my Lord! where is he?' Allah said: At the junction of the two seas.' Musa said: 'O my Lord! tell me of a sign where by I will recognize the place.' Amr said to me, Allah said: "That place will be where the fish will leave you." Yala said to me, "Allah said (to Musa): Take a dead fish (and your goal will be) the place where it will become alive." So Musa took a fish and put it in a basket and said to his boy-servant, "I don't want to trouble you, expect that you should inform me as soon as this fish leaves you." He said (to Musa). "You have not demanded too much. "And that is as mentioned by Allah: Behold, Musa said to his attendant, Yusha bin Nun. (Said did not said that) The Prophet (PBUH) said, "While the boy-servant was in the shade of the rock at a wet place, the fish slipped out (alive) while Musa was sleeping. His boy-servants said (to himself), "I will not wake him," but when he woke up, he forgot to tell him. The fish slipped out and entered the sea. Allah stopped the flow of the sea where the fish was, so that its trace looked as if it was made on a rock. Amr, forming a hole with his two thumbs and index fingers, said to me, "Like this, as if its trace was made on a rock. "Musa said: Truly we have suffered much fatigue at this (stage of) our journey" (This was not narrated by Said). Then they returned back and found Al-Khidhr. Uthman bin Abi Sulayman said to me, (they found him) on a green carpet in the middle of the sea. Al-Khidhr was covered with his garment with one end under his feet and the other end under his head.

When Musa greeted, he uncovered his face and said astonishingly: 'Is there such a greeting in my land? Who are you?' Musa said: 'I am Musa.' Al-Khidhr said, Are you the Musa of Bani Israel?' Musa said: 'Yes.' Al-Khidhr said, 'What do you want?' Musa said, 'I came to you so that you may teach me something of that knowledge which you have been taught. Al-Khidhr said. Is it not sufficient for you that the Torah is in your hands and the Divine Inspiration comes to you, O Musa? Verily, I have a knowledge that you ought not learn, and you have a knowledge which I ought not learn. At that time a bird took with its beak (some water) from the sea; Al-Khidhr then said, 'By Allah my knowledge and your knowledge besides Allah's Knowledge is like what this bird has taken with its beak from the sea.' Until, when they went on board the boat, they found a small boat which used to carry the people from this sea-side to the other sea-side. The crew recognized Al-Khidhr and said, The pious servant of Allah.' (We said to Said: "Was that Khidhr?" He said, "Yes", the boat men said, "We will not get him on board with fare. Al-Khidhr scuttled the boat and then plugged the hole with a piece of wood. Musa said: 'Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!' (Mujahid said, 'Musa said so protestingly.') Al-Khidhr said: 'Did I not tell thee that thou canst have no patience with me?' The first inquiry of Musa was done because of forgetfulness, the second caused him to be bound with a stipulation, and the third was done intentionally. Musa said: 'Rebuke me not for forgetting, nor grieve me by raising difficulties in my case.'

(Then) they found a boy and Al-Khidhr killed him. Yala said: Said said, They found boys, playing and Al-Khidhr got hold of a handsome infidel boy laid him down and then slew him with a knife. Musa said: "Hast thou slain an innocent person who had slain none? Then they proceeded and found a wall which was on the point of falling down, and Al-Khidhr set it up straight. Said moved his hand thus and said: Al-Khidhr raised his hand and the wall become straight. Yala said, 'I think Said said, Al-Khidhr touched the wall with his hand and it became straight!' (Musa said to Al-Khidhr), 'If you had wished, you could have taken wages for it.' Said said, 'Wages that we might have eaten.' For there was after them a certain king.

It is said on the authority of somebody other than Said that the king was Huddad bin Budad. They say that the boy was a called Haisur. A certain king who seized on every boat by Force. So I wished that if that boat passed by him, he would leave it because of its defect and when they have passed they would repair it and get benefit from it. Some people said that they closed that hole with a bottle, and some said with tar, his parents were people of Faith, and he (the boy) was a non-believer and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah). (i.e. that their love for him would urge them to follow him his religion, "So wed desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.. This was in reply to Musa saying: "Hast thou slain an innocent person? And closer in affection, means they will be more affectionate to him than they were to the former whom Khidhr had killed. Other than Said said that they were compensated with a girl. Daud bin Abi Asim said on the authority of more than one that this next child was a girl.



*Quran, the Wealthy Man* : Allah Almighty said:

Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him, that their very keys would have been burden to a body of strong men. Behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches). But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief." He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, (whole) generations, which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!" But those who had been granted (True) knowledge said: "Alas for you! the reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)." Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself. And those who had envied his position the day before began to say on the morrow: "Ah! It is indeed Allah who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that Allah was gracious to us. He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper." That Home of the Hereafter we shall give to those who intend not high-handedness or mischief on earth: and the End is (best) for the righteous.

Qarun was very rich man. He and his followers, rose in rebellion against Musa and Harun, on the ground that their position and fame in the congregation entitled them to quality in spiritual matters with the Priests,- that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests.

Ibn Jarir said: "Qarun's was Musa's cousin", and most of the commentators agreed about this.

Some of Qarun's people advised him not to be glad (with ungratefulness to Allah's favours) because Allah likes not those who are glad with ungratefulness to His favours. Then they said to him: "Spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth," and they said to him: "And seek not (occasion for) mischief in the land: for Allah loves not those who do mischief."

But Qarun was so blind and arrogant that he thought that his own merit, knowledge and skill or cleverness had earned him his wealth, and that now, on account of it, he was superior to everybody else and was entitled to ride rough-shod over them, and that the fabulous wealth which he has is a proof that Allah loves him.

Allah Almighty said:

Did he not know that Allah had destroyed, before him, (whole) generations, which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. So if what Qarun said was correct, in this case Allah Almighty was not to destroy whom they were more rich than him (Qarun) because the riches is not an evidence to Allah's love as Allah Almighty said:

"It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness," and Allah almighty said: "Do they think that because We have granted them abundance of wealth and sons. We would hasten them on in every good? Nay they do not perceive and this is the answer to what Qarun said: "This has been given to me because of certain knowledge which I have.

Allah Almighty said:

So he went forth among his people in the (pride of his wordily) glitter., When Qarun was in the hey-day of his glory, worldly people envied him and thought how happy they would be if they were in his place. But the people of wisdom and discernment said: "Alas for you! The reward of Allah (in the Hereafter) is best those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."

Then We caused the earth to swallow up him and His house. The earth opened her mouth, and swallowed up Qarun and his followers, and their houses and all the men appertained unto Qarun, and all their goods: they, and all that appertained to them, they all went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Narrated' Abdullah (bin Umar): Allah's Messenger (PBUH) said: "While a man was dragging his Izar on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

Then the rabble, that had admired Qarun wealth when he was in worldly prosperity, saw the other side of the question and understood that there are other gifts more precious and desirable, and that these may actually be withheld from men who enjoy wealth and worldly



prosperity. In fact it is false prosperity, or no prosperity in the real sense of the word, which is without spiritual well-being.

Then Allah Almighty said:

"That Home of the Hereafter we shall give to those who intend not high-handedness or mischief on earth: and the End is (best) for the righteous." It means that the Paradise shall be assigned to the pious person who fear Allah much (abstain from all kind of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained).

Allah Almighty dispraised Qarun in many verses of the Holy Quran, as in Surat Gafir, when Allah Almighty said: Of old We sent Moses with Our Signs and an Authority manifest, to Pharaoh, Haman, and Qarun; but they called (him) "a sorcerer telling lies!"... and as in Surat Al-Ankabut: ..... (Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us). Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some we caused the earth to swallow up; and some We drowned (in the waters): it was not Allah Who wronged them: they wronged themselves.

**Merits of Musa (PBUH) :** Allah Almighty said:

Also mention in the Book (the story of) Moses: for he was specially chosen. And he was a messenger and a prophet. And We called him from the right side of Mount (Sinai), and made him draw near to Us, for converse in secret. And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

Also Allah Almighty said:

"Allah said: "O Moses! I have chosen thee above (other) men, by the message I (have given thee) and the words I (have spoken to thee); take then the (revelation) which I give thee, and be of those who give thanks."

Allah Almighty said:

We have sent thee inspiration, as We sent it to Nuh and the Messengers after him: We sent Inspiration to Ibrahim, Ismail, Isaac, Jacob and the Tribes till He (Allah) said: "Of some messengers We have already told thee the story; of others We have not;- and to Moses Allah spoke direct."

"O ye who believe! be ye not like those who hurt Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight."

Narrated Abu Huraira (R.A.) that Allah Messenger (PBUH) said: "(The Prophet) Musa

was ashy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying: 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernai, or he has some other defect.' Allah wished to clear Musa of what they said about him, so one day while Musa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Musa picked up his stick and ran after the stone saying: 'O stone! give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Musa took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, there, four or five marks. This was what Allah Almighty refers to in His Saying: Oye who believe! be ye not like those who hurt Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight."

Narrated Abdullah (R.A.) that the Messenger of Allah (PBUH) divided and distributed something as he used to do some of his distributions. A man from the Ansar said: "By Allah, in this division the pleasure of Allah has not been intended. "I said:" I will definitely tell this to the Prophet (PBUH). "So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the prophet (PBUH) and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet (PBUH) then said. "Musa was harmed with more than this, yet he remained patient."

Anas (R.A.) reported that Allah's Messenger (PBUH) was saying. "I happened to pass by Musa as he was busy in saying prayer in his grave," and in the tradition transmitted on the authority of Isa he added these words:" I happened to pass on the occasion of the Night Journey."

Also Anas (R.A.) narrated in the tradition of the Night Journey, that the Prophet of Allah (PBUH) said: "Then we travelled on till we [the Prophet (PBUH) and Jibril (PBUH) reached the sixth heaven and came to Musa (PBUH) and I greeted him and he said: 'Welcome unto righteous brother and righteous Prophet. And when I passed (by him) he wept, and a voice was heard saying: 'What makes thee weep?' He said: 'O my Lord! he is a young man whom Thou hast sent after me (as a Prophet) and his followers will enter, Paradise in greater numbers than my followers.'"

All the narratives agreed on that when Allah Almighty imposed on the Prophet Muhammad (S.A.W.) and his nation fifty prayers, Allah's Messenger (PBUH) passed by Musa (PBUH), therefore Musa (PBUH) said: "Return to your Lord and beg for reductions (in the number of prayers), for your community shall not be able to bear this burden, as I have put to test the children of Israel and tried them (and found too weak to bear such a heavy burden)".



Then the Prophet of Allah (PBUH) kept going back and forth between the Lord Blessed and Exalted and Musa (PBUH), till Allah Almighty said: "O Muhammad! they are five and at the same time fifty, and what has been said will not be changed."

Narrated Ibn Abbas (R.A.) that Allah's Messenger (PBUH) said: "Nations were displayed before me, one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: 'Who are they? Are they my followers?' It was said: 'No, it is Musa and his followers'. It was said to me: 'Look at the horizon, 'behold! there was a multitude of people filling the horizon. 'Then it was said to me: 'Look there and there about the streaking sky!' Behold! there was a multitude filling the horizon. It was said to me: 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning'. " Then the Prophet (PBUH) entered his house without telling his companions who (the 70,000) were. So the people started talking about the issue and said: "It is we who have believed in Allah and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the period of ignorance." When the Prophet (PBUH) heard of that, he came out and said: "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that Ukasha bin Mihsan said: "Am I one of them, O Allah's Messenger?" The Prophet (PBUH) said: "Yes", then another person got up and said: "Am I one of them?" The Prophet (PBUH) said: "Ukasha has proceeded you."

Allah Almighty mentioned Musa (PBUH) in many Verses of the Holy Quran and praised him, and mentioned the Torah also, as He said: No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)": Say: "Who then sent down the Book which Moses brought?- A light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not -neither ye nor your fathers." Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling. And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their Prayers.

"Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail, - and a guide and a mercy, that they might believe in the meeting with their Lord. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy."

"It was We who revealed the Torah (to Moses): therein was guidance and light. By its

standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law: for to them was entrusted the protection of Allah's Book, and they were witnesses thereto: therefore fear not men, but fear Me, and sell not My Signs for a miserable price. If any do fail to judge by what Allah hath revealed, they are unbelievers. Till Allah Almighty said: Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by what Allah hath revealed, they are those who rebel. To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety."

Allah Almighty said: "A.L.M. Allah! There is no god but He, - the Living, the Self-Subsisting, the Supporter of all. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Torah (of Moses) and the Gospel (of Jesus). Before this, as a guide to mankind, and He sent down the Criterion (judgment between right and wrong)."

"In the past We granted to Moses and Aaron the Criterion (for judgment). And a Light and a Message for those who would do right, those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe. And this is a blessed Message which We have sent down: will ye then reject it?"

But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!" Say: "Then bring ye a Book from Allah, which is a better Guide than either of them, that I may follow it! (do), if ye are truthful!"

*Pilgrimage of Musa (PBUH) to Mecca* : Abu Al-Aliya narrated it on the authority of Ibn Abbas that when the Messenger of Allah (PBUH) passed through the valley of Azraq He asked: "Which valley is this?" They said: "This is the valley of Azraq," and he said: "(I perceive) as if I am seeing Musa (PBUH) coming down from the mountain track, and he is calling upon Allah loudly, saying: 'Here I am! at your service! O Allah!'" Then he came to the mountain track of Harsha. He [the Holy Prophet (PBUH)] said: "Which mountain track is this?" They said: "It is the mountain track of Harsha." The Prophet (PBUH) said: "(I feel) as if I am seeing Yunus (PBUH) the son of Matta on a well built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm, and he is calling upon Allah saying: 'Here I am! at your service, my Lord!'"

It is narrated on the authority of Mujahid that he said: We were with Ibn Abbas and (the people) talked about the antichrist. (One of them) said: "There is written between his eyes (the word) Kafir (infidel)". The narrator said: Ibn Abbas said: I did not hear him [the Holy Prophet (PBUH)] say it, but he said: "As far as Ibrahim is concerned, you may see your



companion and so far as Musa is concerned, he is a well-built man with wheat complexion (riding on a red camel with its halter made of the fibre of date-palm (and I perceive) as if I am seeing towards him as he is going in the valley saying: 'I am at Your service! my Lord.'

It is narrated on the authority of Jabir that the Messenger of Allah (PBUH) said: "There appeared before me the Messengers and Musa was among the men. He looked like one of the people of Shanuwa, and I saw Isa the son of Maryam. And I saw nearest in resemblance with him was Urwa bin Masud. And I saw Ibrahim (PBUH) and I see your companion much in resemblance with him (i.e. his personality) and I saw Jibril (PBUH) and I saw Dihya (a companion) nearest in resemblance to him."

Abu Al-Aliya reported: Ibn Abbas, the son of your Prophet's uncle, told us that the Messenger of Allah (PBUH) had said: "On the night of my night journey I passed by Musa bin 'Imran (PBUH). He was a man with light brown complexion, tall, well-built as if he was one of the men of the Shanuwa, and was Isa the son of Maryam as a medium-statured man with white and red complexion and crisp hair. Then I was shown Malik the guardian of Fire, and the antichrist amongst the signs which were shown to me by Allah." He (the narrator) said: "Then there is no doubt of his [i.e. of the Holy Prophet (PBUH) meeting with him (Musa)." Qatada elucidated it thus: "Verily the Messenger of Allah (PBUH) met Musa (PBUH)."

*The Demise* : Al-Bukhari said in his Sahih:

Abu Huraira reported that the Angel of Death was sent to Musa (PBUH) to inform him of his Lord's summons. When he came, he (Musa) boxed him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said: "You sent me to a servant who does not want to die." Allah restored his eye to its proper place (and revived his eyesight), and then said: "Go back to him (Musa) and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand." He (Musa) said: "What, then?" He said: "Then you would die," whereupon he (Musa) said: "Then why not now?" (He then prayed): "Allah, let me die close to the sacred land." Allah's Messenger (PBUH) said: "Had I been near that place I would have shown his grave by the side of the path at the red mound."

Anas bin Malik reported that Allah's Messenger (PBUH) had said: "I came". And in the narration transmitted on the authority of Haddab (the words are): "I happened to pass by Musa on the occasion of the Night Journey near the red mound (and found him) saying his prayer in his grave."

The commentators mentioned many stories about the death of Musa (PBUH), but the famous story and the accepted one, which refers to his death after his brother's death (Harun) by two years, while they were in the wandering before entering Bayt Al-Maqdis, and according to what the People of the Book had said he died when his age was 120 years old.

### PROPHETS YUSHA, ILYAS AND HIZQAIL (PBUT)

*Prophet Yusha (PBUH)* : He is Al-Khalil Yusha son of Nun son of Afraim son of Yusuf son of Yaqub son of Ishaq son of Ibrahim (Alayhimus-Salam).

The commentators agreed upon that he is the one Who Allah Almighty meant in His sayings:

"Behold," Moses said to his attendant.

"When they had passed on (some distance)," Moses said to his attendant.

Though the Holy Quran did not mention him by his name, but the People of the Book agreed upon his Prophet hood.

Allah Almighty ordered Musa (PBUH) to select leader from every Israelite's tribe in order to be the chief of that group, as Allah Almighty said:

"Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve chieftains among them. And Allah said: 'I am with you: if ye (but) establish regular Prayers, pay Zakat, believe in My Messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from your evils, and admit you to Gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path of rectitude.'"

Then Musa (PBUH) ordered them to go and fight for the Holy Land, but the Israelites refused and they said:

"O Moses! we shall never enter it as long as they are in it. Go thou, and thy Lord, and fight ye two, while we sit here."

Most of the commentaors narrated that Musa (PBUH) and Harun (PBUH) both of them died before entering Jerusalem, and this is clear in the tradition which in it Musa (PBUH) supplicated Allah Almighty to bring him close to the Holy Land before his death. So it means that when Musa (PBUH) died he was still outside the Holy Land, and because Harun died two years before Musa's death, so both of them died outside Jerusalem.

After the death of Musa (PBUH) Yusha took the responsibility of the Israelites, and then he led them to conquest Jerusalem.

When Yusha reached Jerusalem he surrounded it for six months because it was well fortified afterwards he entered it and killed the unbelievers and their kings.

It is said that the last day of the surrounding was Friday. The sun was going to set, therefore Yusha said to the sun: "You are under Allah's Order and I am under Allah's Order. O Allah! stop it from setting." Therefore Allah Almighty stopped it till he conquered Jerusalem.



Narrated Abu Huraira: The Prophet (PBUH) said: "A Prophet among the Prophets carried out a holy military expedition, so he said to his followers, Any one who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones'. So the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the (Asr prayer) he said to the sun, 'O Sun! you are under Allah's Order and I am under Allah's Order. O Allah! Stop it (i.e. the sun) from setting. It was stopped till Allah made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a Baia (pledge) by shaking hands with me'. They did so and the hand of a man got stuck in the hand of their Prophet. Then that Prophet said to the man: 'The theft has been committed by your people. So all the persons of your tribe should give me the Baia (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said: You have committed the theft. Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty". Then Allah saw our weakness and disability so He made the booty legal for us.

It was said to the children of Israel, "Enter the gate (of the town), prostrate (or bowing with humility) and say: Hittatun (i.e. repentance), i.e. O Allah! forgive our sins. "But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do), and said, "Habatun [a grain in a Sharatun (hair)]". Therefore Allah Almighty punished them, as He said: And remember it was said to them: "Dwell in this town. And eat therein as ye wish, but say forgive (us) and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good." But the transgressors among them changed the word from that which had been given them so We sent on them a plague from heaven. For that they repeatedly transgressed.

Also Allah Almighty said:

"And remember We said: "Enter this town, and eat of the plenty therein as ye wish; and enter the gate prostrating, and say: Forgive (us) We shall forgive you your faults and increase (the portion of) those who do good." But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly."

Narrated Usama bin Zaid: Allah's Messenger (PBUH) said, "Plague was a means of torture sent on a group of the Israelites (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it. (i.e. plague). "

Narrated Aishah (R.A.), the wife of the Prophet (PBUH) about the plague. He told me that it was a punishment sent by Allah on whom He wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr. "

When the Children of Israel settled down in Jerusalem, Yusha continued to rule them by Allah's Book (The Torah), till he died and his age was 127 years, living 27 years after the death of Musa (PBUH).

**Prophet Ilyas (PBUH) :** Allah Almighty said: "So also was Elias among those sent (by Us). Behold, he said to his people, "Will ye not fear (Allah)? Will ye call upon Baal and forsake the Best of Creators, - Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?" But they rejected him, and they will certainly be called up (for punishment), except the chosen servants of Allah (among them). And We left for him among generations (to come) in later times: "Peace and salutation to such as Elias!" Thus indeed do We reward those who do right For he was one of Our believing Servants."

The commentators said that Ilyas (PBUH) was sent to the people of Bala bak in the west of Damascus. He called them to worship Allah Almighty and to leave the worship of their idol (which they named it Balan). Therefore he said to them: "Will ye not fear (Allah)? Will ye call upon Baal and forsake the Best of Creators, - Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?" But they persecuted him and wanted to kill him and he had to flee for his life. Eventually, he disappeared mysteriously and that created many stories about the place which he hid in, some commentators like Abu Yaqub said that: "Ilyas (PBUH) had hidden in a cave for ten years, and he came back after the King's death, calling the people to worship Allah Almighty and they accepted his call even their new king. After that Ilyas (PBUH) fought some people who refused to believe in Allah and killed them. "While Ibn Abi Ad-Duhni said: "Ilyas (PBUH) had fled from his people and he hid in a mountain's cave for twenty nights or maybe forty".

According to the Old Testament he was taken up in a whirlwind to heaven in a chariot of fire after he had left his mantle with Elisha the prophet.

Ibn Makul said on the authority of Kab: "Four Prophets are alive, two on the earth: Ilyas and Al-Khidhr, and two in the heaven: Idris and Isa (Alayhimus-Salam)".

But as we mentioned before that Al-Khidhr (PBUH) had died therefore Ilyas (PBUH) had died also according to the saying of Allah Almighty:

We granted not any man before thee [O Muhammad (PBUH)] permanent life (Here).

**Prophet Hizqail (PBUH) :** Allah Almighty said: Didst thou not turn by vision to those who abandoned their homes, though they were thousands (in number), for fear of death?



Allah said to them: "Die": then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful.

Muhammad bin Ishaq said: "Kalab succeeded Yusha after the later death, and after the death of Kalab, Hizqail succeeded him in ruling the children of Israel. Hizqail bin Bozi, called his people to worship Allah Almighty alone."

Ibn Ishaq said: "They (the children of Israel) ran away from the plague to an upland then Allah said to them: "Die", therefore they died all. After ages Hizqail (PBUH) passed by them, he stopped and looked at them with scrutiny. Then he heard a voice saying to him: "Do you like Allah to resurrect them?" Hizqail said: "Yes". Therefore Hizqail was ordered by Allah's command to call the bones to be covered with flesh and the nerves to be connected, and he did so, hence all of the dead Israelites became alive.

Usama reported what Allah's Messenger (PBUH) had said: "This plague is a calamity which was inflicted on those who were before you, or upon Bani Israil. So when befell on a land, don't run out of it, and when it has spread in a land, then don't enter it."

Muhammad bin Ishaq said: "We had not been told about the time which Hizqail spent with the Israelites until he died. But the Children of Israel after his death forgot what he called them to and they worshipped an idol its name Balan, then Allah sent to them Ilyas bin Yasin bin Finhas bin Al-Izar bin Harun bin Imran".

#### PROPHET SHAMUIL (PBUH)

Allah Almighty said:

Has thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses they said to a Prophet (that was) among them: "Appoint for us a King, that we may fight in the cause of Allah, "He said:" it is not possible if ye were commanded to fight, that ye will not fight?" They said:" How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back. Except a small band among them. But Allah Has full knowledge of those who do wrong. Their Prophet said to them: "Allah hath appointed Talut as king over you, "They said, "How can he exercise authority over us when we are better fitted than him to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to whom He pleaseth; Allah is All-embracing, and He knoweth all things. "And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In

this is a Symbol for you if ye indeed have faith." When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, he goes not with my army: only those who taste not of it go with me: a mere sip out of the hand is excused." But they drank of it, except a few. When they crossed the river, -he and the faithful ones with him, they said: "This day We cannot cope with Goliath and his forces." But those who were convinced that they must meet Allah, said: "How oft, by Allah's will, hath a small force vanquished a big one? Allah is with those who steadfastly persevere." When they advanced to meet Goliath and his forces, they prayed: "Our Lord! pour out constancy on us and make our steps firm: help us against those that reject faith." By Allah's will, they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah check one set of people by means of another, the earth would indeed be full of mischief: but Allah is full of bounty to all the worlds.

Most of the commentators said:" The Prophet of those people in this story, is Shamuil. Also it had been said that he is Shamun, or may be they are the same person."

As-Sadi said:" When the Amalekites had attacked the Israelites and defeated them, they killed too much of them and took the others as prisoners. At that time the prophecy finished in the tribe of Lawi and there was only one pregnant woman among them, she prayed to Allah Almighty to bless her with a boy, then she gave birth to a boy and she called him Shamuil which means in Hebrew Ismail (Allah heard my prayer)."

*Divided Israelites* : The Israelites after Musa (PBUH) were not united among themselves, and suffered many reverses at the hands of the Medianites, Amalekites, and other tribes. They instead of relying on Faith and their own valour and cohesion, brought out their most sacred possession, the Ark of the Covenant, to help them in the fight. But the enemy captured it, carried it away, and retained it for seven months. The Israelites forgot that wickedness cannot screen itself behind a sacred relic, nor can a sacred relic help the enemies of faith. The enemy found that the Ark brought nothing but misfortune for themselves, and were glad to abandon it. It apparently remained twenty years in a village.

Meanwhile the people pressed Shamuil to appoint for them a King. They thought that a king would cure all their ills, whereas what was wanting was a spirit of union and discipline and a readiness on their part of fight in the cause of Allah. But Shamuil (PBUH) knew as a Prophet that the people were fickle and only wanted to cover their own want of union and true spirit by asking for a king, They replied with spirit in words, but when it came to action they failed. As Allah almighty said:

"But when they were commanded to fight, they turned back. Except a small band among them. But Allah has full knowledge of those who do wrong."



**New King :** Talut was tall and handsome, but belonged to the tribe of Binyamin, the smallest tribe in Israel. His worldly belongings were slender and it was when he went out to search for some asses which had been lost from his father's house that he met Shamuil and was anointed king by him. The people's fickleness appeared immediately after he was named. They raised all sorts of petty objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself. But Shamuil knew as a Prophet what his people didn't know, therefore he said to them: "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah granteth His authority to whom He pleaseth; Allah is All-embracing, and He knoweth all things."

And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a Symbol for you if ye indeed have faith."

**Ark of the Covenant :** The Ark of the Covenant is a chest of wood covered and lined with pure gold. It contained the "testimony of Allah" or the Ten Commandments engraved on stone, with relics of Musa and Harun. Its Gold lid was to be the "Mercy Seat". This was a sacred possession to Israel. It was lost to the enemy when the Amalekites captured it, they carried it away to their land and put it under their idol which they were worshipping it then went to sleep, but when they woke up in morning they found the Ark on the idol's head, and they put it once again under the idol but at the morning of the next day it was on the idol's head. When this matter repeated many times, the Amalekies decided at last to get rid of it, therefore they left it in a village.

But as Allah said the angels carried the Ark and brought it back to the Israelites.

When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, he goes not with my army: only those who taste not of it go with me: a mere sip out of the hand is excused."

The commentators said it was at the river of Jordan when Talut gave a certain order to the Israelites to cross the stream and not to drink from the water, but most of the Israelites disobeyed him, and they were sent back, because he must get rid of all the doubtful ones.

Narrated Al-Baraa'; "We, the companions of (the Prophet) Muhammad (PBUH) used to say that the number of the warriors of Badr was the same as the number of Talut's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three-hundred and ten men".

Even in the small band that remained faithful, there were some who were appalled by the number of the enemy when they met face to face, and saw the size and strength of the enemy commander (Jalut). But there was a very small band who were determined to face

all odds because they had perfect confidence in Allah and in the cause for which they were fighting. They were for making a firm stand and seeking Allah's help.

By Allah's will, they routed them.

Because they depended on their faith in Allah Almighty, although they were small band and the enemy's army was great.

And David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed.

**A Martyre :** As-Sadi said: "Daud (PBUH) was the smallest child of his father whom he had thirteen boys. When he heard Talut provoking the Israelites to kill Jalut and his soldiers, by saying: 'Who will kill Jalut I will let him marry my daughter and will be my partner in the rule (of the kingdom). Daud (PBUH) picked up three smooth pebbles on the spot from the stream, and used his sling to such effect that he split Jalut's head therefore he died, and Jalut's army broke and fled, and were pursued and cut to pieces. Then Talut fulfilled his promise and married his daughter to Daud (PBUH) and made him his partner in the kingdom."

Ibn Jarir said: The people of the Book claimed that the period of Talut's rule continued for forty years till he was killed with his sons when they were fighting in the cause of Allah.

#### PROPHET DAUD (PBUH)

Allah Almighty said:

We bestowed Grace aforetime on David from us "O ye Mountains! echo ye back the Praises of Allah with him! and ye birds (also)! "And We made the iron soft for him:- (commanding), "Make thou coats of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."

It was Our power that made the hills and the birds celebrate Our praises, with David: it was We who did (all these things). It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?

Mujahid said: "Allah Almighty helped Daud (PBUH) to make the defensive armour from the iron so he can fortify himself against the enemy, then He learned him how to manufacture it."

**Holy Zabur :** Narrated Abu Huraira (R.A.): "The Prophet (PBUH) said, The reciting of the Zabur (i.e. Psalms) was made easy for Daud (PBUH). He used to order that his riding animals be saddled, and would finish reciting the Zabur before they were saddled. And he would never eat except from the earnings of his manual work"



Allah Almighty said:

And remember Our Servant David, the man of strength: for he ever turned (in repentance to Allah). It was We that made the hills declare, in unison with him, Our Praises, at even tide and at break of day, and the birds gathered (in assemblies): all with him did turn (to Allah). We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.

Ibn Abbas said, "The man of strength 'means that he was steady in worshipping Allah Almighty and in works righteousness."

Abdullah bin Amr reported what Allah's Messenger (PBUH) had said: "To Allah the best fasting is that of Daud (PBUH) and the best prayer is that of Daud (PBUH) for he slept half of the night and stood for prayer for the third of it, and (then) slept the sixth part of it and he observed fast one day and broke on the other and he did not turn back in the encounter".

Allah Almighty said:

It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day, and the birds gathered (in assemblies): all with him did turn (to Allah).

And Allah also said: "O ye Mountains! echo ye back the Praises of Allah with him! and ye birds (also)!" Daud (PBUH) was given the gift of music and psalmody, and therefore the hills and birds are expressed as singing Allah's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day.

*A Sweet Voice* : Abu Bardah narrated on the authority of Abu Musa that the Messenger of Allah (PBUH) had said to Abu Musa: "If you were to see me, as I was listening to your recitation (of the Quran) last night (you would have felt delighted). You are in fact endowed with a sweet voice like that of Daud himself."

Daud (PBUH) was given the Zabur, the Psalter or Psalms, intended to be for the worship of Allah and the celebration of Allah's praises and contains a collection of devotional poetry of a high order, as Allah Almighty said:

And to David We gave the Psalms.

Allah Almighty said:

"We strengthened his kingdom, and gave him wisdom and sound judgement in speech and decision". Then Allah Almighty said: "Has the story of the disputants reached thee? Behold, they climbed over the wall of the private chamber; when

they entered to David and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: he has nine and ninety ewes, and I have (but) one: yet he says, 'Commit her to my care,' and he overcame me in the argument." (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness, and how few are they?"... And David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance). So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (final) Return."

The commentators mentioned many stories about this incident from the Jewish sources containing many false novelties therefore we will not mention it and depend only on the Holy Quranic verses.

Some commentators say that Daud's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance.

Allah Almighty said:

So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (final) Return.

Ibn Abi Hatam told that Malik bin Dinar said: "Daud (PBUH) will glorify Allah Almighty in the Day of Judgement at the Pillar of the Throne".

*Viceregent on Earth* : Allah Almighty said: "O David! We did indeed make thee a viceregent on earth: so judge thou between men in truth (and justice): nor follow thou the lust (of thy heart), for it will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Chastisement Grievous, for that they forget the Day of Account." And this was a sermon from Allah Almighty to Daud (PBUH) but directed to all the people, He ordered them in it to be right and to follow the truth which had been sent down from Him, and a warning to whoever slanted from the right way.

Daud (PBUH) was an example at that time in justice and worship and he used to spend most of his time in prayer and in pious works which drew him nigh unto his Lord, and also his family, as Allah Almighty said:

"Exercise thanks, family of David, but few of My servants are grateful!"

*Age of Daud (PBUH) and His Demise* : Ibn Abbas narrated: "When Adam (PBUH) saw his offspring and among them the Prophets, he noticed a man shining. Adam said to Allah



Almighty: 'O Lord, who is he?' Allah Almighty said: This is your son Daud'. Adam said: 'O Lord, how many years his age will be?' Allah said: 'Sixty years'. Adam said: 'O Lord increase his age'. Allah said: 'I will increase his age but from yours'. Adam's age was 1000 years, but forty years from his age were given to Daud (PBUH), therefore when the Angel of Death came to Adam (PBUH) Adam said to him 'There are forty years more' and he forgot the forty years which were given to his son Daud, hence Allah Almighty left Adam (PBUH) to live for 1000 years and Daud (PBUH) to live 100 years.

Ibn Abbas said: "Daud (PBUH) died suddenly on Saturday, and the birds were overshadowing him". Said bin Zubayr said: "Daud (PBUH) died on Saturday suddenly".

Ishaq bin Bishr said: "Daud (PBUH) died when his age was 120 years, and he died on Wednesday suddenly".

*Al-Yasa' (PBUH)* : Allah Almighty said: And Ismail and Elisha, and Jonas, and Lot: and to all We gave favour above the nations.

Also Allah Almighty said in Surat Sad: And commemorate Ismail, Elisha, and Zul-Kifl: each of them was of the company of the Good.

Ibn Ishaq told on the authority of Al-Hassan: "Al-Yasa' (PBUH) came after Ilyas (PBUH), he remained among the Israelites calling them to Allah Almighty by following Ilyas' way and statute till he died. After his death the Israelites drowned in the sins and the mischief and they killed the Prophets. At that time there was a wicked king ruling the Israelites, it is said that Zul-kifl (PBUH) guaranteed to him that if he will repent he will enter Paradise, therefore he was called Zul-Kifl (the gurantor)."

Ibn Asakir said: "Al-Yasa', is Al-Asbat bin Adi bin Shutlam bin Afrathim bin Yusuf bin Yaqub bin Ishaq bin Ibrahim Al-khalil (PBUH). It is said that he is Ilyas' cousin, and he hid with him in the mountain of Qasyun from the king of Bala bak."

## FOUR

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### LATER AGE-2

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#### PROPHET SULAYMAN (PBUH)

Allah Almighty said: And Solomon was David's heir. He said: "O ye people! we have been taught the speech of Birds, and we have been given of everything. This is indeed grace manifest (from Allah.)"

*Successor to his Father* : Sulayman (PBUH) inherited his father's spiritual insight, the prophetic office and the kingdom, which do not necessarily go from father to son, as the Messenger of Allah, Muhammad (PBUH) said: "We, the Prophets, have no successors." Also Sulayman (PBUH) understood the languages of the birds and he explained to the people their meanings and intents.

Allah Almighty said:

"And before Solomon were marshalled his hosts, - of Jinns and men and birds, and they were all kept in order and ranks. At length, when they came to a valley of ants, one of the ants said: "Oye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it." So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which Thou has bestowed on me and on my parents, and that I may work the righteousness that will please Thee: and admit me, by Thy Grace, to the ranks of Thy Righteous Servants."

The ant, to outward appearance, is a very small and humble creature. In the great pomp and circumstances of the world, she (generic feminine in Arabic) may be neglected or even trampled on by a people who mean her no harm. Yet, by her wisdom, she carries on her own



life within her own sphere. Therefore she warned the other ants to take care of Sulayman's army.

But Sulayman (PBUH) understood the ant's speech, and although he was great king of authority and power, but in front of Allah he was a humble servant, therefore he prayed to Allah that his power and wisdom and all other gifts may be used for righteousness, and for the benefit of all around him.

Sulayman (PBUH) also mentioned his parents in his prayer, because his father was Allah's Prophet, Daud (PBUH), and his mother was a righteous servant, as Jabir told Eid: That the Holy Messenger (PBUH) said: "The mother of Sulayman bin Daud said: 'O my son! don't sleep too much at night, because sleeping too much at night makes the servant poor in the Day of Resurrection'".

Muamar told that Az-Zuhri said: "Sulayman (PBUH) and his companions went out to the place of prayer, to pray for rain, but he saw an ant praying for rain, therefore he said to his companions: 'Go back, you had been answered because of the ant's prayer'".

Narrated Ibn Asakir: That Abu Huraira (R.A.) heard the Messenger of Allah (PBUH) saying: "A prophet and his people went out to the place of prayer; to pray for rain and they saw an ant raising its hands to the sky, whereupon the prophet said: 'Go back you had been answered because of this ant'".

**Muster of the Birds :** Allah Almighty said: "And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees? I will certainly punish him with a severe punishment, or execute him, unless he bring me a clear reason (for absence)." But the Hoopoe tarried not far: he (came up and) said: "I have compassed which thou hast not compassed, and I have come to thee from Saba with tidings true. I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne. I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path, - so they receive no guidance, - so that they worship not Allah who brings forth what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal. Allah! - there is no god but He! Lord of the Throne Supreme!" (Solomon) said: "Soon shall we see whether thou hast told the truth or lied! "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"... (The Queen) said: "Ye chiefs! here is-delivered to me-a letter worthy of respect. It is from Solomon, and is (as follows): In the name of Allah, Most Gracious, Most Merciful: be ye not arrogant against me, but come to me in submission (to the true Religion)." She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence." They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command." She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave. But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors." Now when (the embassy) came

to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift! "go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: we shall expel them from there in disgrace, and they will feel humbled (indeed)."

**All Upto the Mark :** Sulayman (PBUH) was no idle or easy king, He kept all his organisation strictly up to the marks. His most mobile arm was the Birds, who were light on the wing and flew and saw everything like efficient scouts. One day he missed the Hoopoe in his muster. The Hoopoe's job as Ibn Abbas narrated is to search for water when Sulayman (PBUH) and his armies are traveling in the deserts because the hoopoe is sharp-sighted and it can see the underground water from the sky then it will guide them to the water's place and they will dig out the water to use it in their needs.

Therefore Sulayman (PBUH) said: I will certainly punish him with a severe punishment, or execute him, unless he bring me a clear reason (for absence).

But the Hoopoe tarried not far: he (came up and) said: "I have compassed which thou hast not compassed, and I have come to thee from Saba with tidings true.

Whereupon the Hoopoe told Sulayman (PBUH) about what it saw in Saba as a great kingdom with crowned followers, and the ruler was a woman from among them because she is the king's daughter who didn't has a son therefore when he died she succeeded him.

Awf narrated in Sahih Al-Bukhari on the authority of Al-Hassan on the authority of Abi Bikrah that when Allah's Messenger (PBUH) heard that the Persians had made Kisra's daughter their ruler. The Prophet (PBUH) said: "The people who made woman rule over them will not succeed".

The Hoopoe mentioned to Sulayman (PBUH) the false belief of the Sabaeans by worshipping the sun instead of Allah Almighty who created the sun and everything, then the Hoopoe pronounced the Creed of Unity and emphasized Allah's attribute as Lord of the Great Throne.

Therefore Sulayman (PBUH) sent a letter to them. He began his letter with the formula of the true and universal Religion of Unity, and invited them to the true Faith by obeying Allah Almighty and His Messenger (Sulayman).

The commentators narrated that the Hoopoe carried the letter and flid towards the Queen's palace, when it reached the palace the Hoopoe threw the letter to the Queen while she was alone and waited to see what her answer will be.

**Queen Bilqis :** The Queen Bilqis was a ruler enjoying great wealth and dignity, and the full confidence of her subjects. But she is always consulting her Council, and her Council is ready to carry out her commands in all things, therefore they said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."

Bilqis' opinion was more correct than her people's opinion, she knew that Sulayman is



not like ordinary kings who conquer by violence. And she said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave."

Then she said: "But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors". Bilqis though she had arranged with womanly tact to conciliate Sulayman, and at the same time pacify her warlike subjects! But the effect of the embassy with presents was the very opposite. Sulayman (PBUH) took it as an insult because she sent her presents instead of her submission to the true Religion! He flung back the presents at her, as much as to say, "Let these baubles delight your own hearts! Allah has blessed me with plenty of worldly goods, and something infinitely better, (His Light and Guidance)! Why do you say nothing about that?", then he said to her ambassadors: Go back to them, and be sure We shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed).

When Bilqis and her people heard what Sulayman (PBUH) had said, now they had no choice but to accept and submit, hence they came all with the Queen towards him.

**Queen's Throne :** When Sulayman (PBUH) heard about their coming he said to those who were in his presence what Allah Almighty mentioned in the Holy Quranic verses: He said (to his own men): "Ye Chiefs! which of you can bring me her throne before they come to me in submission?" A stalwart of the Jinn said: "I will bring it to thee before thou rise from thy council : indeed I have full strength for the purpose, and may be trusted." Said one who had knowledge of the Book: "I will bring it to thee before ever thy glance returns to thee." Then when (Solomon) saw it placed firmly before him, he said: "This is by the grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (again) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!" He said: "Disguise her throne. Let us see whether she is guided (to the truth) or is one of those who are not rightly guided." So when she arrived, she was asked, "Is this thy throne?" She said, "It seems the same." And (Solomon said): Knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)." And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith. She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass". She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."

The throne is symbolical of power and dignity. So far her throne was based on material wealth: therefore Sulayman (PBUH) decided to alter it to a basis of Faith and the Religion of Unity, and he asked his own men to bring her throne before she and her people come in submission. As Allah Almighty told in His Holy verses; the throne had been brought and placed firmly before Sulayman (PBUH). When Sulayman (PBUH) saw the throne in front of him he thanked Allah Almighty for His Generosity because Sulayman (PBUH) was grateful and thankful servant.

Whereupon Sulayman (PBUH) decided to disguise the throne, so it will be a test to see whether Bilqis recognises it as her own or not, as Allah Almighty said:

He (Solomon) said: "Disguise her throne. Let us see whether she is guided (to the truth) or is one of those who are not rightly guided." So when she arrived, she was asked, "Is this thy throne?" She said, "It seems the same."

Bilqis regarded as improbable what she saw because she knew that her throne is in Saba and as she thought no one can do something like this, because her worship of others besides Allah diverted her from the right believe in Allah and in the ability of His Prophets.

**A Lofty Palace :** Then Sulayman (PBUH) ordered the Jinns to build a lofty palace and its floor was made of slabs of smooth polished glass, that glistened like water, then Bilqis was asked to enter the palace: But when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."

The commentators narrated at after Bilqis joined Sulayman (PBUH) in worshipping Allah Almighty he married her.

Allah Almighty said:

To David We bestowed Solomon (for a son),- how excellent is the servant! ever did he turn (to Us in repentance)! Behold, there were brought before him, at eventide, coursers of the highest breeding, and swift of foot; and he said, "Truly do I prefer wealth to the remembrance of my Lord." Until (the sun) was hidden in the veil (of Night): "Bring them back to me. "Then began he to pass his hand over (their) legs and their necks. And We did try Solomon: We placed on his throne a body but he did turn (to Us in true devotion). He said, "O my Lord! forgive me, and grant me a Kingdom which, will not belong to another after me: for Thou art the Grantor of Bounties (without measure). Then We subjected the Wind to his power, to flow gently to his order, whither so ever he willed, as also the Satans, (including) every kind of builder and diver, - as also others bound together in fetters." Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked." And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (final) Return.

Allah Almighty mentioned that to Daud (PBUH). He bestowed Sulayman (PBUH), and then Allah Almighty praised Sulayman by saying:

How excellency is the servant! ever did he turn (to Us in repentance)! Then Allah Almighty mentioned what was Sulayman's matter with the horses (that stand, when at ease, on three legs, firmly planted with the hoof of the fourth leg resting lightly on the ground, and their swiftness).



The commentators narrated that Sulayman (PBUH) was so engrossed in the inspection of his fine horses that he completely forgot to recite his Asr prayer before the sunset. But sure he didn't leave the prayer intentionally, although it had been said that delaying the prayer in their law is permissible, therefore he delayed the prayer for reason of the Jihad (Holy war) and inspection of the horses.

Allah Almighty said: And We did try Solomon: We placed on his throne a body but he did turn (to Us in true devotion).

Sulayman (PBUH) was at his utmost height of power and glory. Allah Almighty tested him with a severe illness during which he was no more than a lifeless body on his throne. He came to realize how weak and powerless he was in the eyes of Allah. In this state of weakness and misery he turned to Allah with humility and humbleness.

**Building the Holy House :** Then Sulayman was ordered to build Bayt Al-Maqdis which his father (Daud) had laid the foundation of.

Abu Zarr reported: I said: "O Allah's Messenger, which mosque was set up first on the earth?" He said: "Al-Masjid Al-Haram". I (again) said: "Then which next?" He said: "It was the Masjid Al-Aqsa'."

Allah Almighty said:

Then We subjected the Wind to his power, to flow gently to his order, wither so ever he willed, -as also the Satans, (Including) every kind of builder and diver, -as also others bound together in fetters. "Such are our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked." And he enjoyed, indeed, a near approach to Us, and a beautiful place of (final) return.

Allah Almighty gave Sulayman (PBUH) a power to control the winds, and he could make it obey his order. Also Allah bestowed such abundant powers and bounties on Sulayman that they could not be counted or measured: and he was free to give away anything he liked or keep anything he liked, as Allah Almighty said:

And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey) and its evening (stride) was a month's (journey); and We made a font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from Our command, We made him taste of the Chastisement of the Blazing Fire. They worked for him as he desired, (making) Arches, Images, Basins as large as wells, and (cooking) Cauldrons fixed (in their places): "Exercise thanks sons of David, But few of My servants are grateful!"

Also Allah Almighty said: (It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things. And of Satans were some who dived for him, and did other work besides; and it was We Who guarded them.

Al-Bukhari said: Narrated Abu Huraira (R.A.): The Prophet (PBUH) said: "Last night a demon from the Jinns came to me (or the Prophet (PBUH) said, a similar sentence) to disturb my prayer, but Allah gave me the power to overcome him. I intended to tie him to one of the pillars of the mosque till the morning so that all of you could see him, but then I remembered the statement of my brother Sulayman: O my Lord! forgive me, and grant me a kingdom which, will not belong to another after me. The narrator added: Then the Prophet (PBUH) dismissed him, rejected".

**Devil Spared :** Muslim said: Abu Ad-Dardaa reported: Allah's Messenger (PBUH) stood up (to pray) and we heard him saying: "I seek refuge in Allah from you", then said: "I curse you with Allah's curse". Three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: "O Allah's Messenger, we heard you saying something during the prayer which we have not heard you say before, and we saw you stretch out your hand". He replied: "Allah's enemy Iblis (The Devil) came with flame of fire to put it in my face, so I said three times: 'I seek refuge in Allah from you.' Then I said three times: 'I curse you with Allah's full curse', but he did not retreat (on anyone of these) three occasions. Therefore I meant to seize him. I swear by Allah that had not it been for the supplication of my brother Sulayman he would have been bound, and made an object of sport for the children of Medina".

Many commentators narrated that Sulayman (PBUH) had 1000 women, seven hundred of them were his wives and 300 as slave-girls.

Al-Bukhari said: narrated Abu Huraira: The Prophet (PBUH) said: "Sulayman the son of Daud said: Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for Allah's Cause' His companion said to him (say), 'If Allah will.' But Sulayman did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet (PBUH) further said, 'If the Prophet Sulayman had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause."

Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)."

**The Demise :** Asbag bin Al-Faraj narrated that Zaid ibn Aslam said: "Sulayman (PBUH) said to the Angel of Death: 'If Allah orders you to grasp my soul, then tell me.' Afterwards the Angel of Death came to Sulayman (PBUH) and said to him: 'I have been ordered to grasp your soul and you have one hour left'.... Therefore Sulayman (PBUH) ordered the Jinns to build a palace from slabs of glass without door, and he stood up to pray leaning on his staff. Whereupon the Angel of Death came and grasped Sulayman's soul while he was leaning on his staff. At that time the Jinns were working and looking at Sulayman (PBUH) thinking that he is alive. But Allah Almighty sent the worm of the earth which slowly gnawed away Sulayman's staff and he fell down. When the Jinns saw that, they dispersed and went, as Allah Almighty said:



"Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Chastisement (of their Task)."

Asbag said: "I heard that the worm of the earth remained eating in Sulayman's staff for one year".

Ishaq bin Bishr said on the authority of Az-Zuhri: "Sulayman (PBUH) lived for fifty two years and he ruled for forty years". Ibn Abbas said: "Sulayman (PBUH) ruled for twenty years". Ibn Jarir said: "The age of Sulayman (PBUH) was upwards of fifty years".

**Shaya bin Amsya (PBUH)** : Shaya was before Zakariya and Yahya (Alayhimus-Salam). He announced the good news of the coming of Isa (PBUH) and the Prophet Muhammad (PBUH). In his time the king of the Israelites in Jerusalem was Hiziqya, and he was obedient to Shaya's orders. At that time the Israelites were facing many dangerous events because the King had got sick and Sanharib the king of Babylon came towards Jerusalem with 6,00,000 Soldiers.

The people became frightened, and the king asked Shaya: "What Allah inspired to you (concerning our case)?" Shaya said: "Nothing". Whereupon Allah inspired to Shaya that the king has to choose somebody to succeed him because he is going to die. When the king knew about this he cried, pleaded and prayed to Allah Almighty.

Allah Almighty inspired to Shaya to announce the good news to the king that he will live fifteen years more. The king thanked Allah Almighty for His Grace and Generosity. Afterwards Allah Almighty sent the death on Sanharib's army and they died all except Sanharib and five soldiers who became prisoners in the hand of Israel's king.

Ibn Ishaq said: When Hiziqya the king of Israel died, the Israelites disputed and became evil-doers, hence Shaya advised them, reminded them and told them about Allah Almighty and His punishment. But the Israelites disproved Shaya and wanted to kill him therefore he hid inside a tree but the Devil showed the Israelites Shaya's hiding place and they killed him by cutting the tree with a saw.

**Armya (PBUH)** : He is Armya son of Haliqya from the tribe of Lawi. Ibn Asakir said: "It had been narrated that Armya stood at the blood of Yahya (PBUH) while it was boiling, in Damascus and said: 'O blood, you infatuated the people so snuggle, therefore the blood became quiet and disappeared!'"

Abu Bakr bin abi Ad-Dunya said: "Armya said (to Allah Almighty) 'O Lord, whose of Your servants are more desirable to You?' Allah Almighty said: Those ones who remember Me too much, whom always busy with My remembrance instead of remembering the creatures, those who do not want to be eternal (in the World's). Those whom I will give them My Love'."

**Destruction of the Holy House** : Allah Almighty said: "We gave Moses the Book, and made

it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs." O ye that are sprung from those whom We carried (In the Ark) with Nuh! verily he was a devotee most grateful. And we decreed for the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)! When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: they entered the very in most parts of your homes; and it was a warning (completely) fulfilled. Then did We grant you victory over them: We gave you increase in resources and sons, and made you the more numerous in man-power. If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power. It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins). We shall revert (to Our punishments): and We have made Hell a prison for those who reject (all Faith)."

The Children of Israel forgot the orders of Allah Almighty and His Prophets, then started to commit sins. Therefore Allah Almighty wanted to take revenge from them, so He inspired to Armya about His intent. But Armya prayed and pleaded to Allah Almighty to give the Israelites another chance and he will do his best by advising them and calling them to remember Allah's orders and His Mercy on them.

As Armya promised Allah Almighty to do, he did and called the Israelites to return to the right path and to remember Allah's Favours on them, also he warned them from Allah's Revenge because when the Revenge comes no one can flee from it.

But when the Israelites heard Armya's speech and his warning to them, they accused him with falsehood and they pretended that if Allah will destroy them so who will worship Him! Then the Israelites caught Armya and they put him in the prison. Therefore Allah Almighty sent the Babylonian King Nebuchadnezzar with his great army to them and he killed some of them and took the others as prisoners, also he destroyed Jerusalem and its buildings which the Israelities were proud of them and freed Armya from the prison.

Ibn Al-Kalbi said: Since that time the Israelites scattered in the countries.

**Danyal (PBUH)** : According to what Ibn abi Ad-Dunya said: "The astrologers and the savants came to one of the Kings and said to him: A boy will be born and he is going to destroy your kingdom'. For this reason the king decided to kill all the boys in that night. Then the king's soldiers (after killing all the boys) took Danyal and threw him in the lion's thicket (in order to get rid of him also), but the lions did not touch him or hurt him, they just licked him, and when his mother came she found the lions licking her baby, and Allah saved him by His care".

Also Ibn abi Ad-Dunya told that Abdullah bin abi Al-Hazil said; "Danyal was in the land



of Babylon in Iraq, and the king there threw him with two lions in a pit, but the lions did not attack him, afterwards Danyal became hungry, therefore Allah Almighty inspired therefore Armya who was in Jerusalem to go towards Iraq and save Danyal, therefore Armya went to Iraq and saved Danyal who thanked Allah Almighty too much for hearing his prayer".

Ibn abi Ad-Dunya told in his book "Ahkam-ul-Qubur" that Abi Al-Ashath Al-Ahmari narrated: "The Messenger of Allah (PBUH) said: 'Danyal prayed to his Lord the Exalted and Majestic, that Muhammad's nation will bury him', and when Abu Musa Al-Ashari invaded Tatar he found Danyal in a coffin while his veins were beating. And the Prophet (PBUH) had said before: Who will lead to (the coffin of) Danyal will enter the Paradise'. Therefore "Umar (R.A.) when he knew about this he wrote to Abu Musa Al-Ashari telling him to announce the glad tidings to the man who found Danyal that he will enter the Paradise, and who found him was a man called Harqus".

#### PROPHETS UZAIR, ZAKARIYA AND YAHYA (PBUT)

**Prophet Uzair (PBUH)** : He is Uzair bin Jarwah, as Ibn Asakir narrated, although other commentators mentioned many names for his ancestry. As it is known Uzair was a Prophet from the children of Israel and he lived in the period between Sulayman (PBUH) and Zakariya (PBUH), although Ibn Abbas said: "I don't know if Al-Uzair was a Prophet or not".

Uzair was a righteous servant to Allah Almighty. One day at noon he was going to a small village which he didn't see it before, on his way he felt tired because of the hot sun therefore he went to a ruins was in his way to take rest in the shadow and with him was his donkey and his food. When he reached the ruins he prepared his food and lied down looking at the ruins and its remains, he saw a ragged bones therefore he said in surprise not in doubt:

"Oh! how shall Allah bring it (ever) to life, after (this) its death?" At that time Allah Almighty sent the Angel of Death and he grasped 'Uzair's soul.

Uzair remained in his death for 100 years, meanwhile many great events happened to the children of Israel. After 100 years Allah Almighty sent an angel to Uzair to animate him, when Uzair woke up the angel asked him: "How long did you remain?" Uzair said: "I remained a day or part of the day," but the angel said to him: "You have remained dead for 100 years, but look at your food, "and when he looked at his food he found it fresh even the one which he had prepared, but it looks like that there was some doubt in his heart, therefore the angel said to him:

"And look at thy donkey: and that We may make of thee a Sign unto the people. Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things".

Whereupon Uzair went back to his village he found an old blind infirm woman she was his family's slave before when he left, but now her age about 120 years. When Uzair told her about his identity, she didn't believe and she told him that Uzair's prayer is accepted and asked him to pray for her blindness in order to see and recognize him.

Uzair prayed to Allah Almighty and the woman recovered from her blindness and disability, then she recognized him and ran towards the people to tell them, when she reached the village council she told them about the coming of Uzair but the people didn't believe her, and they came to see that man.

Among those who were in the council is Uzair's son, he said: "There is a mole between my father's shoulders", therefore Uzair showed them the mole, but the Israelites were in doubt and they said: "The Torah had been buried and only Uzair knows its place", at that time Uzair showed them the place of the Torah and he dug and took it out, and the people knew that he is Uzair who left them before 100 years.

Then Uzair sat down in the shadow of a tree and the Israelites sat around him and he started to teach them the Torah, as Allah Almighty said: And that We may make of thee a Sign unto the people.

Because he was sitting with his sons whom became old men while he was still young man.

Afterwards the Jews pretended that Uzair is the son of Allah but this is wrong, as Allah Almighty said:

"The Jew call Uzair a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away for the Truth!"

Narrated Abu Huraira (R.A.): I heard Allah's Messenger (PBUH) saying: "An ant bit a prophet amongst the prophets, and he ordered that the place of the ants be burnt. So, Allah inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allah?'"

Ibn Abbas and Al-Hassan Al-Basri told that this Prophet is Uzair.

**Prophet Zakariya (PBUH)** : Allah Almighty said: "Kaf. Ha. Ya. Ain. Sad. (This is) a mention of the Mercy of thy Lord to His servant Zakariya. Behold! he cried to his Lord in secret. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee! "now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself, - "(one that) will (truly) inherit me, and inherit the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!" (His prayer was answered): "O Zakariya!



We give thee good news of a son: his name shall be Yahya: on none by that name have We conferred distinction before. "He said: "O my Lord how shall I have a son, when my wife is barren and I have grown quite decrepit from old age?" He said: "So (it will be) : thy Lord saith, That is easy for Me: I did indeed create thee before, when thou has been nothing!" (Zakariya) said: "O my Lord! give me a Sign," "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb. So Zakariya came out to his people from his chamber: he told them by signs to celebrate Allah's praises in the morning and in the evening. (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth, and pity (for all creatures) as from Us, and purity: he was devout, and kind to his parents, and he was not overbearing or rebellious. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!"

To the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said; "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases, without measure." There did Zakariya pray to his Lord! saying: "O my Lord! Gant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer! "While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, confirming the truth of a Word from Allah, and (be besides) noble, chaste, and a Prophet, - of the (goodly) company of the righteous. "He said: "O my Lord! how shall I have a son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth." He said: "O my Lord! give me a Sign!" "Thy Sign," was the answer, " Shall be that thou shalt speak to no man for three days but-with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

"And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though Thou art the best of inheritors." So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These (three) were ever quick in doing in good works, they used to call on Us in yearning and awe. And humble themselves before Us."

"And Zakariya and John, and Jesus and Elias: all in the ranks of the Righteous."

According to what Asakir mentioned, he is Zakariya bin Brikhga or Zakariya bin Dan, and his ancestors are from the children of Israel.

Zakariya (PBUH) was a Prophet, both he and his wife were devout and punctilious in their duties. They were old, and they had no son. Zakariya (PBUH) was troubled in mind, not so much by the vulgar desire to have a son to carry on his line, but because he felt that his people were not unselfishly devout, and there would be no sincere work for Allah unless he could train up someone himself, therefore he called his Lord secretly, and secretly because he feared that his family and relatives were going wrong, and he could not very well mention the fear about his colleagues (who were his relations) in public, as Allah Almighty said:

"This is a mention of the Mercy of thy Lord to His servant Zakariya Behold! he cried to his Lord in secret."

It means that the Mercy of Allah Almighty to Zakariya was in accepting his prayer when he cried to Allah secretly; because Allah knows what inside the pure heart and hear its sound, Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!"

Zakariya (PBUH) was in charge of Mary am who grew under Allah's special protection. Her sustenance was coming from Allah, and her growth was indeed a "goodly growth". Whenever Zakariya entered to her chamber, he found fresh unseasonable fruits by her. Therefore Zakariya (PBUH) knew that Who provides unseasonable things able to bless him with a son although he is an old man. There did Zakariya pray to his Lord! saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!.

"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself". Zakariya (PBUH) was not merely pushed by a desire for a son. If it had been, he would have prayed much earlier in his life, when he was a young man. But he wanted the son to keep the lamp of Allah burning bright, and he found in the Israelites no true spirit of the service of Allah, therefore he asked from Allah Almighty to give him an heir to inherit him in the Prophecy and in ruling the Israelites, as Allah Almighty said: "(One that) will (truly) inherit me, and inherit the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!" And not as some of the commentators who understood that the inheritance here is for the property, because according to what the Messenger of Allah (PBUH) said: "Our (i.e. Messenger's) property is not to be inherited, and whatever we leave after our death, is to be spent in charity, therefore when Fatima (PBUH) and Al-Abbas (PBUH) came to Abu Bakr (R.A.) seeking their share from the property of Allah's Messenger (PBUH) and at that time they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Messenger (PBUH) saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.' " Abu Bakr added, "By Allah, I will not leave procedure I saw Allah's Messenger (PBUH) following during his lifetime concerning this property"

Allah Almighty said: (His prayer was answered): "O Zakariya! We give thee good news of a son: his name shall be Yahya: on none by that name have We conferred distinction before." And that was explained in Allah's saying: While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, confirming the truth of a Word from Allah, and (besides) noble chaste, - and a Prophet, - of the (goodly) company of the righteous."

When the good news of Yahya was announced by the angels to Zakariya (PBUH), he became astonished and said: "O my Lord! how shall I have a son, when my wife is barren and I have grown quite decrepit from old age?", Because he was an old man, he found it



difficult to have a son, (It is said that his age was 77 years old, or may be more), also his wife was a barren old woman.

Zakariya (PBUH) said like what Ibrahim (PBUH) had said before: "Do ye give me such glad tidings even though old age has seized me? Of what, then, is your good news?" And also Sarah said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!" They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed worthy of all praise, full of all glory!"

The angel answered Zakariya (PBUH) with the same replay which Sarah had been answered with: "So (it will be) : Thy Lord saith. That is easy for Me: I did indeed create thee before, when thou has been nothing!"

It means that the real creative force (the Power of Allah), which created Zakariya when he was nothing before, is able to makes him has a son even if he is an old man.

Allah Almighty said:

So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These (three) were ever quick in doing in good works: they used to call on Us in yearning and awe. And humble themselves before Us. The barrenness of Zakariya's wife was removed so that she could become a mother.

Zakariya said: "O my Lord! give me a Sign." The "Sign", was in order to tell Zakariya about the happening of his wife's pregnancy. "Thy Sign, "was the answer, "Shall be that thou shall speak to no man for three nights, although thou art not dumb. Allah Almighty ordered Zakariya (PBUH) to spend the evenings and the mornings in prayer and praise and meanwhile he will not be able to speak to the people for three days.

Narrated Ibn Zad, "Zakariya (PBUH) was reading, and glorifying Allah, but he could not speak with anybody".

Zakariya (PBUH) became very happy after hearing the glad tidings, and he came out from his chamber to his people He told them by signs to celebrate Allah's praises in the morning and in the evening. Allah Almighty said: To his son came the command: "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth. Allah Almighty telling about the birth of Yahya (PBUH), according to the Divine good news which was given to Zakariya (PBUH), and the instruction was given to Yahya (PBUH) to keep fast hold of Allah's revelation with all his might.

Abdullah bin Al-Mubarak said: "The boys said to Yahya (PBUH), 'Let us go for playing.' Yahya said, 'Not for playing we have been created'. "And this is the meaning of And We gave him Wisdom even as a youth.

Allah Almighty said: And pity (for all creatures) as from Us, and purity: he was devout.

Yahya (PBUH) was granted: (1) wisdom by Allah, for he boldly denounced sin; (2) gentle pity and love for all Allah's creatures, for he moved among the humble and lowly, and despised "soft raiment"; and (3) purity of life, for he renounced the world and lived in the wilderness. Also Yahya was dutiful towards his parents, and he was not an arrogant nor disobedient to them, as Allah Almighty said: And kind to his parents, and he was not overbearing or rebellious..

Allah Almighty said:

"So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!" Peace and Allah's Blessings, were on him when he was born; they continue when he is about to die an unjust death on the hands of a tyrant; and they will be specially manifest at the Day of Judgment. Also Allah Almighty described Yahya (PBUH) as: "And (be besides) noble, chaste, and a Prophet, of the (goodly) company of the righteous."

Narrated Imam Ahmad on the authority of Al-Harith Al-Ashari that the Messenger of Allah (PBUH) said: "Allah Almighty ordered Yahya the son of Zakariya with five words which he has to do them and he has to order the children of Israel to do them, and Yahya (PBUH) was on the point of delaying them, therefore Isa (PBUH) said to him: 'You have been ordered with five words which you have to do them and you have to order the Children of Israel to do them also, either you inform the Children of Israel about them or I do.' Yahya (PBUH) said: 'O my brother! I afraid if you preceded me Allah will punish me'. Therefore Yahya (PBUH) gathered the Children of Israel in the Mosque of Bayt Al-Maqdis till the Mosque became full with the people, then he sat down on a high place, and praised Allah Almighty and thanked Him for His Grace, whereupon he said: Allah Almighty ordered me with five words, I have to do them and I order you to do them: worship Allah and worship none along with Him; offer the pray; observe fast; give charity; and keep on remembering Allah Almighty."

**Prophet Yahya (PBUH) :** Narrated Malik bin Sha'sa'a that the Messenger of Allah (PBUH) talked to them about the night of his Ascension to the Heavens. He (PBUH) said, "Then Jibril took me and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Jibril replied, 'I am Jibril.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad (PBUH)'. It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya and Isa who were cousins, Jibril said, 'These are Yahya and Isa, so greet them. 'I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet."

Yahya (PBUH) used to stay away from the people because he liked to be alone with his Creator, therefore he renounced the world and lived in the wilderness, till that once his parents missed him and they went out looking for him, then they found him near the river of Jordan and when they gathered all, his parents cried too much because of Yahya's worship and his fear from Allah Almighty.



Narrated Ibn Al-Mubarak on the authority of Wahib bin Al-ward, "Zakariya (PBUH) missed Yahya (PBUH) for three days therefore he went out looking for him in the desert, then he found Yahya, crying inside a grave which he had dug it. Zakariya (PBUH) said: 'O my son! I am looking for you since three days and you are here crying inside a grave you had dug it?' Yahya (PBUH) said: 'O my father! you had told me that between the Paradise and the Hell-Fire there is a waterless plain, no one can cross it only by the tears of the eyes.' Zakariya (PBUH) said: 'Cry my son'. And they cried both.

**The Killing:** The commentators narrated many stories about the killing of Yahya (PBUH), but the famous one is about a king who ruled in Damascus in the time of Yahya, and that king wanted to marry from a woman who is unlawful to him to marry her, therefore Yahya (PBUH) prohibited him, and this made the woman angry because she was in love with the king, hence she asked the king to give her permission to kill Yahya (PBUH), and the king accepted. Whereupon the woman sent a man to kill him, and he came to Yahya (PBUH) and cut his head and brought it with its blood in a basin to her.

It is said that when the woman saw Yahya's head and its blood, she died at once.

#### PROPHET ISA (PBUH)

Allah Almighty said:

Allah did choose Adam and Nuh, the family of Ibrahim, and the family of 'Imran above all people, - offspring, one of the other: and Allah heareth and knoweth all things. Behold! wife of 'Imran said: "O my Lord! I do dedicate into Thee what is in my womb for Thy special service: so accept this of me: for Thou hearest and knowest all things." When she was delivered, she said: "O my Lord! behold! I am delivered of a female child!" - and Allah know best what she brought forth - "And is not the male like the female. I have named her Mary, and I commend her and her offspring to Thy protection from Satan the Rejected. "Right graciously did her Lord accept her: He made her grow in purity and beauty: to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases without measure.

Allah Almighty mentioned that He chose Adam (PBUH) and the pure ones from Adam's offspring who are following His laws, then He specified and said: "The family of Ibrahim" which includes the sons of Ismail (PBUH), whereupon Allah mentioned the superiority of the family of 'Imran, and the intended by 'Imran is the father of Maryam (PBUH).

Muhammad bin Ishaq said: "'Imran is son of Bashim, son of Amun, son of Misha, son of Hiziqya, son of Ahriq, son of Uzazya, son of Amsya son of Yawish, son of Ayan, son of Rahban, son of Daud (PBUH)."

There is no doubt that Maryam (PBUH) was from the progeny of Daud (PBUH), and her father 'Imran was a devout worshipper, and her mother Hannah is from a priestly house. Zakariya (PBUH) was the Prophet at that time, and he was the husband of Maryam's aunt Ashya'.

Narrated Muhammad bin Ishaq and others that "Maryam's mother was barren woman, but she vowed to Allah Almighty that if she will have a boy she will devote him to the service of the Temple in Bayt Al-Maqdis," and Allah Almighty answered her request and she became pregnant.

Allah Almighty said:

"When she was delivered, she said: "O my Lord! behold! I am delivered of a female child!" - and Allah knew best what she brought forth." The mother of Maryam expected a son, who was to be a special devotee, but Allah gave her instead a daughter, and that daughter was Maryam. But the mother was not disappointed that it was a female child because she had Faith, and she knew that Allah's plan was better than any wishes of hers. Maryam was no ordinary girl: only Allah knew what it was that her mother brought forth. "And is not the male like the female" Because the female child could not be devoted to Temple service under the law of Musa (PBUH), as the mother intended. "I have named her Mary" the name, Mary (Maryam) means: - Maid - servant of Allah. "And I commend her and her offspring to Thy protection from Satan the Rejected." Then she sought Allah's protection for Maryam against all evil.

Narrated Said bin Al-Musaiyab: Abu Huraira (R.A.) said, "The Prophet (PBUH) said, 'No Child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Maryam and her son.' " Abu Huraira then said, "Recite, if you wish: - "And I commend her and her offspring to Thy protection from Satan the Rejected."

Imam Ahmad said: "Ismail bin 'Umar told us on the authority of 'Ajlan Mawla Al-Mushamal that the Messenger of Allah (PBUH) said, The Satan touches with his finger every son of Adam on the day when his mother gives birth to him with the exception of Maryam and her son'."

Allah Almighty said:

"Right graciously did her Lord accept her: He made her grow in purity and beauty: to the care of Zakariya was she assigned".

Many commentators said: "When Hannah (Maryam's mother) gave birth to Maryam (PBUH), she took her to the Temple and gave her to the worshippers who were staying there. Maryam was the daughter of their priest and leader, therefore they disputed about who should have the honour of taking charge of her."



Zakariya (PBUH) was Prophet at that time, and Maryam's kin and he wanted to take charge of Maryam (PBUH), but the worshippers refused and they asked Zakariya (PBUH) to cast lots with pens with them, therefore he participated with them and the result was in favour of him.

Allah Almighty said To the care of Zakariya was she assigned. Because he won in drawing lots, as Allah Almighty said:

This is part of the tidings of the things unseen, which We reveal unto thee (O Muhammad (PBUH)!) by inspiration: thou wast not with them when they cast lots with pens, as to which of them should be charged with the care of Mary: nor wast thou with them when they disputed (the point). They drew lots (by throwing their pens in the river); the pens went along the stream except Zakariya's pen which stood stationary against the flow of the stream and so Zakariya became in charge of Mary am (PBUH)

Allah Almighty said:

Every time that he (Zakariya) entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases, without measure."

**Special Place :** The commentators said: "Zakariya (PBUH) appointed a special place from the Mosque (chamber) to Maryam (PBUH), nobody can enter it except her. She was worshipping Allah Almighty in her chamber night and day, and in the same time she was servicing in the Mosque, till she became an example among the Children of Israel for her worship, and every time Zakariya (PBUH) entered to her chamber to see her, he found unseasonable fruits at her, therefore he was asking: "O Mary! Whence (comes) this to you?" And she was answering him by saying: "From Allah: for Allah provides sustenance to whom He pleases, without measure". At that time and there Zakariya (PBUH) invoked Allah Almighty by saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!", And Allah answered his invocation and the angels announced the glad tidings to him about Yahya (PBUH).

Allah Almighty said: Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee-chosen thee above the women of all nations. O Mary! worship the Lord devoutly: prostrate thyself, and bow down (in prayer) with those who bow down." This is part of the tidings of the things unseen, which We reveal unto thee, O Muhammad (PBUH) by inspiration: thou wast not with them when they cast lots with pens, as to which of them should be charged with the care of Mary: nor wast thou with them when they disputed (the point). Behold! the angels said: "O Mary! Allah give thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those Nearest to Allah; he shall speak to the people in the cradle and in maturity. And he shall be (of the company) of

the righteous." She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so; Allah create what He willeth: when He hath decreed a matter, He but saith to it, 'Be,' and it is! And Allah will teach him the Book and Wisdom, the Torah and the Gospel, and (appoint him) a messenger to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: and I heal those born blind, and the lepers, and I bring the dead into life by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe; (I have come to you), to attest the Torah which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. It is Allah who is my Lord and your Lord; then worship Him. This is a Way that is straight."

**Glad Tidings :** In this Holy verses Allah Almighty mentioned that the angels announced the glad tidings to Maryam (PBUH) that Allah chose her from among all the women of the nations in her life time; to has a son without father, and he will be a honourable Prophet "He shall speak to the people in the cradle", and in his Childhood and manhood he will call the people to-worship Allah, and she (Maryam) was ordered to submit herself with obedience to her Lord by worshipping none but Allah Alone and by doing good deeds in order to become qualified to this Miracle and to thank Allah Almighty for His Grace.

The angels said: "O Mary! Allah hath chosen thee and purified thee" from polytheism and disbelief, and all the bad manners, "And chosen thee above the women of all nations". Probably the intended that she is above the women of all nations in her life time, similar to what Allah Almighty said to Musa (PBUH): "I have chosen thee above (other) men." And as He said about the Children of Israel: And We chose them aforetime above the nations, knowingly, and it is known that Ibrahim (PBUH) is better than Musa (PBUH), and the Messenger of Allah "Muhammad (PBUH)" is better than both of them, also this nation (the Islamic nation) is better than all the nations before it.

Also it is probable that the saying of Allah Almighty: "And chosen thee above the women of all nations", means that Maryam (PBUH) is above the women of all nations all without exception who came before her or who came after her, because some of the commentators said that: "She was a Prophet; and also Sarah (Ishaq's mother) and Musa's mother," according to the talking of the angels with Maryam and Sarah, and the revelation to Musa's mother.

But most of the commentators narrated what Abu Al-Hassan Al-Ashari reported, that "The Prophecy is only for men," so Maryam's position is like what Allah Almighty said:

Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth and this shall not prevent Maryam (PBUH) from being the best woman of the truth among the women who were before her or who came after her.



**Among the Righteous :** Many traditions mentioned Maryam (PBUH) with other righteous women, like: Asya, daughter of Muzahim (the wife of Pharaoh in the time of Musa); Khadija, daughter of Khuwailid (the wife of Allah's Messenger (PBUH)); and Fatima, daughter of the Messenger of Allah (PBUH).

Abdullah bin Jafar reported that he heard Ali (R.A.) saying in Kufa that Allah's Messenger (PBUH) said: "The best of the women of other time was Maryam, daughter of 'Imran, and the best of the women of her time was Khadija, daughter of Khuwailid."

Narrated Anas that the Messenger of Allah (PBUH) said: "The best women of all nations are four: Maryam, daughter of 'Imran, Asya, the wife of Pharaoh, Khadija, daughter of Khuwailid, and Fatima, daughter of Allah's Messenger (PBUH)"

Narrated Abu Huraira (R.A.): I heard Allah's Messenger (PBUH) saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abu Huraira added, 'Maryam, the daughter of 'Imran, never rode a camel.'

Narrated Abu Yala Al-Musili on the authority of Yunus bin Muhammad that Ibn Abbas (R.A.) said: The Messenger of Allah (PBUH) drew four lines on the ground, and said: "Do you know what are these?" They (the companions) said: "Allah and His Messenger are more acquainted." The Messenger of Allah (PBUH) said: "The best amongst the women of the Paradise's inhabitants are Khadija, daughter of Khuwailid, Fatima, daughter of Muhammad, Mary am, daughter of 'Imran, and Asya, daughter of Muzahim (Pharaoh's wife)".

Narrated Abu Al-Qasim Al-Bagawi on the authority of Abi Salma that Aishah (R.A.) said to Fatima (R.A.): "What is that which Allah's Messenger (PBUH) said to you secretly and you wept then you laughed?" Fatima said: "He told me of his death and so I wept. He then told me that I would be the first amongst the members of his family to follow him, and I would be the lady of the women of the Paradise's inhabitants except Maryam, daughter of 'Imran and so I laughed."

Also Imam Ahmad narrated on the authority of Abi Said that the Messenger of Allah (PBUH) said: "Fatima is the lady of the women of the Paradise's inhabitants except Maryam, daughter of 'Imran."

The intended from these traditions that Maryam and Fatima are the best amongst the four women, and probably that Maryam is better than Fatima, or they are equal in the virtue.

But the tradition which Ibn Mardwayh narrated on the authority of Ibn Qara that the Messenger of Allah (PBUH) said: "Many amongst men reached (the level of) perfection but none amongst the women reached this level except three, Maryam, the daughter of 'Imran, Asya, Pharaoh's wife, and Khadija, the daughter of Khuwailid. And the superiority of Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

While Abu Musa (PBUH) narrated that the Messenger of Allah (PBUH) said: "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asya, Pharaoh's wife, and Maryam, the daughter of 'Imran. And no doubt, the superiority of Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

**Accepted Traditions :** These two traditions are accepted among the famous commentators, which in it the perfection was limited to Maryam and Asya amongst the women, and probably the purpose was the perfection in their times, because each one of them was in charge of a Prophet when he was child, Asya was in charge of Musa (PBUH), and Maryam was in charge of her son Isa (PBUH), but this is not disproving the perfection of this nation's women like Khadija and Fatima, because Khadija served the Messenger of Allah (PBUH) fifteen years before the mission, and ten years or more after the mission, and she did her best for Islam by herself and her money, also Fatima, the daughter of Allah's Prophet (PBUH) she is a part of him, and she was distinguished with special merits. While Aishah was the most beloved wife to the Prophet (PBUH) amongst his other wives, and she lived after the death the Prophet (PBUH) for about fifty years telling the people about the Quran and As-Sunnah, and as a proof for her merits is what the Prophet (PBUH) said: "The superiority of Aishah to other women is like the superiority of Tharid (i.e. meat and bread dish) to other meals."

The intended is to mention the traditions which refers to Maryam (PBUH) whom Allah Almighty chose her and purified her above the women of all nations in her lifetime, and probably she is superior above all the women upon the whole, as we mentioned before. And other traditions mentioned that Maryam and Asya both of them shall be from the wives of the Messenger of Allah (PBUH) in the Paradise.

Narrated At-Tibarani on the authority of Al-Awfi that the Messenger of Allah (PBUH) said: "Allah shall wed me in Paradise to: Maryam, the daughter of 'Imran; Pharaoh's wife (Asya); and Musa's sister."

Narrated Ibn Asakir on the authority of Ibn 'Abbas (R.A.) that the Messenger of Allah (PBUH) came to Khadija (R.A.) while she was on the sick bed dying, and said to her: "O Khadija! if you would meet your fellow wives, offer them on my behalf my greetings." She said: "O Prophet of Allah (PBUH)! have you married before me?" The Prophet (PBUH) said: "No, but Allah shall wed me to Maryam, the daughter of 'Imran, and Asya, the daughter of Muzahim, and Kaltham, Musa's sister."

Also Ibn Asakir narrated on the authority of Ibn Umar who said. "Jibril (PBUH) came to Allah's Messenger (PBUH), and he started talking with the Prophet (PBUH). Meanwhile Khadija (R.A.) passed by, Jibril (PBUH) said: 'Who is she, O Muhammad?' The Prophet (PBUH) said: 'She is my wife. 'Jibril (PBUH) said: 'I have a Message from the Lord, the Exalted and Glorious, to her, He offers her His greetings and He gives her glad tidings of a palace of jewels in Paradise away from the Flame (of the Fire) wherein there is no noise and no toil.' She (Khadija) said: Allah is the peace and from Him the peace, and let there be peace and



blessings of Allah upon you (Jibril) and upon Allah's Messenger (PBUH). What is that palace of Jewels? The Messenger of Allah (PBUH) said. A hollow pearl between the palace of Maryam, the daughter of 'Imran, and the palace of Asya, the daughter of Muzahim, and they are from my wives in the Day of Resurrection. "

The intention from mentioning all these traditions was for showing the high rank which Maryam (PBUH) occupied as a women of truth, although some of the traditions contained excessive events, but we mentioned them as they are.

**Birth of Isa (PBUH) :** Allah Almighty said: Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. She placed a screen (to screen herself) from them: then We sent to her Our angel, and he appeared before her as a man in all respects. She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah." He said: "Nay, I am only a messenger from thy Lord (to announce) to thee the gift of a pure son. "She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" He said: "So (it will be): "thy Lord saith, 'That is easy for me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed. "So she conceived him, and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish) : "Ah! would that I had died before this! would that I had been a thing forgotten. "But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee; "and shake towards thy self the trunk of the palm-tree: it will let fall fresh ripe dates upon thee. So eat and drink and cool (thine) eye. and if thou dost see any man, say, 'I have vowed 'a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being' "At length she brought the (babe) to her people, carrying him (in her arms), they said: "O Mary! truly a strange thing has thou brought! O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste!" But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" He (Jesus) said: "I am indeed a servant of Allah: He hath given me the Scripture and made me a prophet: "and He hath made me blessed wheresoever I be, and hath enjoined on me prayer and Zakat as long as I live; (He hath made me) kind to my mother, and not overbearing or unblest; so Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be," and it is. Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a way that is straight. But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of an awful Day!

**Son of Maryam (PBUH) :** Allah Almighty mentioned the story of Isa (PBUH), the son of Maryam (PBUH), after the story of Zakariya (PBUH) which it is a preface and preliminary step to Isa's story, as He mentioned also in Surat Al-Imran, and He joined between the two stories in one course as He also said: in Surat Al-Anbiyaa : And (remember) Zakariya, when

he cried to his Lord:" O my Lord! leave me not without offspring, though Thou art the best of inheritors." So We listened to him: and We granted him Yahya : We cured his wife's (barrenness) for him. These (three) were ever quik in doing in good works: they used to call on Us in yearning and awe. And humble themselves before Us. And (remember) her who guarded her chastity: We breathed into her from Our spirit, and We made her and her son a Sign all peoples.

**Dedicated to Service :** As we mentioned before Maryam's mother (Hannah) dedicated Maryam (A.S) to the service in Bayt Al-Maqdis, and the Prophet at that time Zakariya (PBUH) who was Maryam's kin became in charge of her, then he chose to her a special place from the Mosque (chamber) where nobody can come to her at that place except him. Whereupon she shrived in the worship till that no one at that time could worship like her. She grew under Allah's special protection. Her sustenance came from Allah Almighty, and her growth was indeed a "goodly growth", and she was marked out for a special destiny when the angels announced to her the Glad tidings that Allah chose her to be the mother of noble and pure Prophet and he is Isa (PBUH) who will be supported by miracles, and she became astonished to have a son without father, because she was unmarried, but the angels told her that it is Allah's will, and when He has decreed something, He says to it only "Be" and it is, therefore she committed herself to the will of Allah. And she knew that she would face a hard time with the people who would speak against her, because they did not know the truth of her matter.

Allah Almighty said:

"She placed a screen (to screen herself) from them: then We sent to her Our angel, and he appeared before her as a man in all respects." Occasionally Maryam (PBUH) was leaving the mosque for something necessary, once when she left the mosque alone to the east, for some of her own affairs, Allah Almighty sent His angel Jibril (PBUH), and he appeared before her in the shape of a man, when she saw him she said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah." But Jibril (PBUH) assured her by telling her that he is not a man, he is just a messenger (angel) from Allah Almighty to announce to her that she has been chosen by Allah to be the mother of a righteous son.

She said: "How shall I have a son, seeing that no man has touched me and I am not unchaste?" But the angel answered her astonishment: He said: "So (it will be) : thy Lord saith, That is easy for Me', because Allah Almighty promised to create from her a son although she is not married nor unchaste but everything is facile for Allah.

And (We wish) to appoint him as a Sign unto men, it means that "We will make of him a proof for Our Complete Ability," because Allah Almighty created Adam (PBUH) without male or female, and He created Hawa from male without female, and He created Isa from female without male, and He created all the rest of the creatures from male and female. And



His saying: And a Mercy from us, means that Isa (PBUH) is a Mercy from Allah Almighty to the mankind because he will call them to Allah when he is a child and when he is a mature, and he will call the people to worship Allah alone without any partner.

It is a matter (so) decreed, it means that for anything that Allah wishes to create, He says "Be" and it is. There is no interval between His decree and its accomplishment, except such as He imposes by His decree.

Also the saying: It is a matter (so) decreed probably refers to the breathing of Jibril (PBUH) into her, as Allah Almighty said:

And Mary the daughter of Imran, who guarded her chastity: and We breathed into (her body) of Our spirit.

So she conceived him, and she retired with him to a remote place. Because Maryam (PBUH) when she became pregnant, she knew that the people would speak about her and they would accuse her with misbehaviour.

Some of the commentators like Wahab bin Munbih narrated that "When the signs of the pregnancy began to appear on Maryam (PBUH) the first man who noticed that was a pious man from the Children of Israel and his name was Yusuf bin Yaqub An-Najar who was her cousin, and that surprised him because he had known that Maryam is a pious woman and there is no doubt in her chastity, therefore one day he asked Maryam (PBUH): "O Maryam! is this plant without seed?" She said: "Yes, then who created the first plant?" Then he said: "A son without male (father)?" She said: "Yes, because Allah created Adam without male or female." He said to her: "Tell me your matter?" She said: "Allah gave me Glad tidings" of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those Nearest to Allah; "he shall speak to the people in the cradle and in maturity. And he shall be (of the company) of the righteous."

Narrated As-Saadi on the authority of the companions: One day Maryam (PBUH) came to her sister, then her sister said to Maryam: "Have you felt that I am pregnant?" Maryam said: "And I felt that I am pregnant too." Then Maryam's sister (Yahya's mother) embraced Maryam (PBUH) and said: "I see who is inside my womb bowing down to who is inside your womb." As Allah Almighty said: Confirming the truth of a Word from Allah and the meaning of the bowing down here is submitting and magnifying, As Allah Almighty when He ordered the angels to bow down to Adam."

Abu Al-Qasim narrated on the authority of Malik, "I have been informed that Isa the son of Maryam and Yahya, the son of Zakariya were cousins, and their mothers were pregnant of them at the same time, and Yahya's mother said to Maryam: "I see who is inside my womb bowing down to who is inside your womb." Malik said: "I see that as a preference to (PBUH), because Allah Almighty made him able to bring the dead into life, and to heal those born blind, and to heal the lepers.

"Muhammad bin Ishaq said: "Then it became famous among the Children of Israel that Maryam (PBUH) is pregnant and some of the sanctimonious accused her of Yusuf (her cousin), therefore she got far away from her people."

Allah Almighty said:

And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten." She wished to die because she knew that the people will accuse her and they will not believe her when she will bring her son to them although she is a pious woman and from the lineage of the Prophecy, therefore she wished if she had been forgotten and out of sight.

But (a voice) cried to her from beneath the (palm-tree) "Some of the commentators like Al-Awfi, As-Saadi and Qatada said that the "voice" was of Jibril (PBUH), while other commentators like Mujahid, Ibn Zaid and Said bin Jabir said that the "voice" was to her son Isa (PBUH)." Grieve not! for thy Lord hath provided a rivulet beneath thee; and shake towards thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee."

"Aishah reported that Allah's Messenger (PBUH) said: "A family which has dates will not be hungry." Also Aishah reported that Allah's Messenger (PBUH) said: "Aishah, the family which has no dates (in their house) its members will be hungry: (or) Aishah, the family which has no dates, its members maybe hungry. He said this twice or thrice."

"So eat and drink and cool (thine) eye. She was to cool her eyes (perhaps full of tears) with the fresh water of the rivulet and take comfort. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.' And this is from the talk of who cried to her from beneath the (palm-tree) and he ordered her to decline all conversation with man or woman, on the plea of a vow to Allah, because in their low them fast must be by not eating food and not talking to others.

At length she brought he (babe) to her people; carrying him (in her arms), they said: "O Mary! truly a strange thing has thou brought! The amazement of the people knew no bounds. In any case they were ready to think the worst of her, as she had disappeared from her kin (Zakariya) for some time. But now she comes, shamelessly parading a babe in her arms! How she had disgraced the house of Imran! Therefore they said to her: "O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste!"

Said Ibn Zubayr said: "Thy compared her to one pious man from among them lived at her time who she transcended him in worship, and his name was Harun (Aaron)." While Muhammad bin Kab Al-Qarzai said: "Maryam is the sister of Musa and Harun by kinship", but this is wrong, because of the long time between them, and it seems to be that Ibn Kab Al-Qarzai depended on the Taurat (Torah) in his saying. But it looks like that what they meant by saying, O sister of Aaron, that she had a kinship brother and his name was Harun (Aaron) and he was famous as a religious man.



**False Accusations :** As Maryam (PBUH) was listening to her people's accusations, what could she do? How could she explain? And would they, in their censorious mood, accept her explanation? Therefore all she could do was to point to the child, because she knew that he was no ordinary child: But she pointed to the babe."

They said: "How can we talk to one who is a child in the cradle?" Her people thought that she was misleading them in order to save her self from answering their questions. But now the child (Isa) came to her rescue, and by a miracle he spoke, defended his mother, and preached to an unbelieving audience, as Allah Almighty said:

He said: "I am indeed a servant of Allah: He hath given me Revelation and made me a prophet."

This was the first talk which Isa (PBUH) spoke it, where he confessed that he is a slave of Allah Almighty (his Lord), and this negating the false notion that he was Allah or the son of Allah. Then Isa (PBUH) declared his mother's by saying: "He (Allah) hath given me Revelation and made me a prophet", because Allah Almighty would not give the Prophecy to a son of unchaste woman, as Allah Almighty said: "That they rejected Faith: that they uttered against Mary a grave false charge because some of the insolent Jews slandered of her, but Allah Almighty absolved her from sin by describing her as a woman of truth and He made her son a noble Prophet, therefore Isa (PBUH) said: "And He (Allah) hath made me blessed wheresoever I be, and hath enjoined on me prayer (i.e. to offer the prayers perfectly) and Zakat (obligatory charity) as long as I live."

Then Isa (PBUH) said: "(He hath made me) kind to my mother, and not overbearing or unblest", and he declared his mother's rights on him because he is dutiful to her.

"So Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! Peace and Allah's Blessings, were on him when he was born; they continue when he is about to die; and they will be specially manifest at the Day of Judgment.

Whereupon Allah Almighty mentioned Isa's story and explained his matter, as He said: Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Allah Most High is independent of all needs, and it is derogatory to Him to attribute such an act to Him.

Narrated Ibn Abbas (R.A.): The Messenger of Allah (PBUH) said, "Allah said, The son of Adam tells a lie against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before: and as for his abusing Me, it is his statement that I have a son (or offspring etc.) No! Glorified be Me! I am far from taking a wife or a son (or offspring etc.)"

**Signs and the Message of Wisdom :** Also Allah Almighty said: "This is what We rehearse

unto thee of the Signs and the Message of Wisdom. "The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be": and he was. The Truth (comes) from thy Lord alone; so be not of those who doubt. If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: "Come! let us gather together, -our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray. And invoke the curse of Allah on those who lie! This is the true account: there is no god except Allah; and Allah -He is indeed the Exalted in Power, the Wise. But if they turn back, Allah hath full knowledge of those who do mischief."

Narrated Huzaifa (R.A.): Al-Aqib and As-Saiyid, the rulers of Najran, came to Allah's Messenger (PBUH) with the intention of doing Mubahala (i.e., a two groups of people who have differences take their families in a far off place in order to invoke Allah to send His Curse or Punishment on the one who is a liar), one of them said to the other: "Do not do (this Mubahala) for, by Allah, if he is a Prophet and we do this Mubahala, neither we, nor our offspring after us will be successful." Then both of them said to the Prophet (PBUH): "We will give what you should ask (tribute) but you should send a trust worthy man with us, and do not send any person with us but an honest one. "The Prophet (PBUH) said: "I will send an honest man who is really trust worthy." Then every one of the companions of Allah's Messenger (PBUH) wished to be that one. Then the Prophet (PBUH) said: "Get up, O Abu Ubaida bin Aj-Jarrah." When he got up, Allah's Messenger (PBUH) said: "This is the Trustworthy man of this (Muslim) nation."

Therefore the disputations about the nature of Isa (PBUH) were vain, as Allah Almighty said: Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.. Because he was a servant to Allah Almighty and his mother was from Allah's servants too, and it is against reason and revelation to call Isa (PBUH) the son of Allah because He is not in need for this, and when He decrees a thing, He only says to it, "Be", and it is, and His creation is not dependent on time, or instrument or means, or any conditions whatsoever. The moment He wills a thing, it becomes His Word or Command, and the thing forthwith comes into existence, as Allah Almighty said:

Verily, when He intends a thing, His Command is, "Be", and it is!

Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight. And this was from the talk of Isa (PBUH) to the people when he was in the cradle.

Then Allah Almighty said: But the sects differ (i.e. the Christians about Jesus) among themselves: and woe to the Unbelievers (those who gave false witness by saying that Jesus is the son of Allah) because of the (coming) Judgement of an awful Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)!

Some of the Jews said: "He (Isa) is the son of unchaste woman, "while others said: "He is Allah", and others said: "He is the son of Allah".

But the Believers said: "He is Allah's servant and His Messenger, and the son of



Allah's slave (Mary am) and His word which He bestowed on Maryam and a spirit created by Him."

Narrated Ubada (R.A.): The Messenger of Allah (PBUH) said: "If anyone testifies that Lailaha illallah (None has the right to be worshipped but Allah Alone) Who has no partners, and that Muhammad (PBUH) is His Slave and His Messenger and that Isa (PBUH) is Allah's Slave and His Messenger and His Word ("Be": And it was) which He bestowed on Maryam and a spirit (*Ruh*) created by Him, and that Paradise is the truth, and Hell is the truth, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few". Junada, the sub-narrator said: "Ubada added: 'Such a person can enter Paradise through any of its eight gates he likes'."

**The Blasphemy :** Allah Almighty said:

They say: "The Most Gracious has betaken a son!" Indeed ye have put forth a thing most monstrous! It is a stupendous blasphemy against Allah. At it the skies are about to burst, the earth to split a sunder, and the mountains to fall down in utter ruin, that they attributed a son to the Most Gracious. For it is not consonant with the Majesty of the Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to the Most Gracious as a servant. He does take an account of them (all), and hath numbered them (all) exactly. And every one of them will come to Him singly on the Day of Judgment.

Allah Almighty explained that He has no son because He is the Creator of everything and His Owner, and everything is in need for Him, humble before Him, and all the inhabitants of the heavens and the earth are His servants, He is their Lord, there is no god but He and there is no Lord but He, as Allah Almighty said: Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters, praise and glory be to Him! (for He is) above what they attribute to Him! Wonderful Originator of the heavens and the earth: how can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things. That is Allah, your Lord! There is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. No vision can grasp Him, but His grasp is over all vision; He is subtle well-aware.

**Glory of Allah :** It is a derogation from the glory of Allah - in fact it is blasphemy what they said that Allah begets son, like a man. It would mean an attribution to Allah of a material nature, while His nature is so sublime, He is the One and Only God to whom worship is due, He is Eternal without beginning or end, Absolute; not limited by time or place or circumstance, then how He has a son when He is not like anything the man can imagine and His qualities and nature are unique, as He said:

Say: He is Allah, the One; Allah, the Eternal, Absolute; He begetter not, nor is He begotten; and there is none like unto Him.

Allah Almighty said:

"O People of the Book! commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Say not "Three": desist: it will be better for you: for Allah is One God: Glory be to Him: (Far Exalted is He) above having a son. To Him belongs all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. Christ disdained not to serve and worship Allah, nor do the angels, those nearest (to Allah) : those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer). But to those who believe and do deeds of righteousness, He will give their (due) rewards, - and more, out of His bounty: but those who are disdainful and arrogant, He will punish with a grievous chastisement: nor will they find, besides Allah, any to protect or help them."

**People of the Book Prohibited :** Allah Almighty prohibited the People of the Book (Jews and Christians) from exceeding the limits in religion, because the Christians exaggerated in praising Isa (PBUH). It was necessary for them to believe that Isa (PBUH) is a Slave of Allah and His Messenger, son of Maryam the Slave-girl of Allah, who guarded her chastity, and Allah sent Jibril (PBUH) to her and he breathed into (her body) by Allah's order, and she became pregnant with Isa (PBUH), and Isa (PBUH) was without father, he is a Word bestowed on Maryam, for he was created by Allah's word "Be" (*kun*), and he was, as Allah Almighty said: The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be": and he was. Also Allah Almighty said: They say: "Allah hath begotten a son": Glory be to Him. - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him. The Originator of the heavens and the earth: when He decrees a matter, He saith to it : "Be," and it is.

Narrated "Umar (R.A.): I heard the Messenger of Allah (PBUH) saying: "Do not exaggerate in praising me as the Christians praised the son of Maryam, for I am only a Slave. So, call me the Slave of Allah and His Messenger."

Allah Almighty said:

The Jews call Uzair a son of Allah, and the Christians call Christ the Son of Allah. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

Allah Almighty told that the Jews and the Christians, both of them pretended that Allah has begotten a son, praise and glory be to Allah! For He is above what they pretended. Also Allah Almighty told that they (the Jews and the Christians) do not have any proof for them



pretension, except some sayings they heard from the time of primitive ignorance and superstition.

Also the Pagan Arabs called angels "daughters of Allah". They themselves were ashamed of having daughters, and preferred to have sons, to add to their power and dignity. Yet they invented daughters for Allah! as Allah Almighty said:

"And they make into females angels who themselves serve Allah. Did they witness their creation? Their evidence will be recorded, and they will be called to account!"

Also Allah Almighty said: "Now ask them their opinion: is it that thy Lord Has (only) daughter, and they have sons? - Or that We created the angels female, and they are witnesses (thereto)? Behold they say, out of their own invention, "Allah has begotten children"? But they are liars! Did He (then) choose daughters rather than sons? What is the matter with you? How judge ye? Will ye not then receive admonition? Or have ye an authority manifest? Then bring ye your Book (of authority) if ye be Truthful! And they have invented a kinship between Him and the Jinns: but he Jinns know (quite well) that they will be brought before Him. Glory to Allah! (He is free) from the things they ascribe (to Him)! Not (so do) the Servants of Allah, the chosen ones."

Mujahid said: "The infidels to Quraish said: The angels are Allah's daughters whose mothers are the daughters of the mistresses among the Jinns'."

Allah Almighty said:

"They say, "Allah hath begotten a son!" - Glory be to Him! He is Self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! Say ye about Allah what ye know not? Say: "Those who forge a lie against Allah will never prosper." A little enjoyment in this world! - and then, to Us will be their return. Then shall We make them taste the severest Chastisement for their disbelief." These Holy verses contained the answer to all the blasphemy groups like the pagan Arabs, the Jews, and the Christians, who pretended without having any knowledge that Allah has begotten a son, praise and glory be to Him! for He is above what the wrongdoers say about Him.

Allah Almighty said:

"Certainly they disbelieve who said: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. They disbelieve who say: Allah is one of three (in a Trinity:) for there is no God except One God. If they desist not from their word (of blasphemy), verily a grievous chastisement will befall the disbelievers. Among them. Why turn they not to Allah and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful. Christ the son of Mary was

no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His Signs clear to them; yet see in what ways they are deluded away from the truth!"

**Not Son of God :** Allah Almighty told that the disbeliever's pretence was their own saying because Isa (PBUH) explained to them that he is only Allah's Slave and His Messenger to them and called them to worship Allah alone and not to set up partners in worship with Him. Then Allah Almighty threatened them with the Fire and the loss here in this life and in the Hereafter if they will not leave them pretence because for Zaiimin (polytheists and wrong-doers) there are no helpers.

Then Allah Almighty assured the disbelief of those who said: "Allah is one of three (in a Trinity), "and as Ibn Jarir said: "The meaning of Trinity is the hypostasis of the father, the hypostasis of the son, and the hypostasis of the word which proceeded from the father to the son." Therefore Allah Almighty said: "For there is no god (None who has the right to be worshipped) except One God (i.e. Allah)", then Allah Almighty warned them (the disbelievers) from His painful torment.

Also Allah showed the state of Isa (PBUH) and his mother Maryam (PBUH) and that she never claimed that she was a mother of God, or that her son was God. She was a pious virtuous woman.

Allah Almighty said: And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, 'Take me and my mother for two gods beside Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing. Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them except what Thou didst command me to say, to wit, 'Worship Allah, my Lord and your Lord': and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things. If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise."

Allah Almighty in the Day of Resurrection will ask Isa (PBUH) by way of honour to him and scolding to Isa's worshippers who pretended that Isa (PBUH) is the son of Allah, or he is Allah, or Allah's Partner, Glory to Allah! (He is free) from the things they pretended (to Him). He (Allah) would ask Isa (PBUH) if he told his people to worship him and his mother as two gods besides Allah? But Isa (PBUH) disclaimed any knowledge of the sort of things that are attributed to him by those who took his name, and he acknowledged that he is mortal, and that his knowledge is limited like that of a mortal. Then Isa (PBUH) said to Allah Almighty:

"If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise."



Because a master can justly punish His servants for disobedience: no one can say Him nay, for He is high above all. But if He chooses to forgive. He in His Wisdom sees things that the mortals cannot see. This is the limit of intercession that men of Allah can make on behalf of sinners.

Allah Almighty said:

"Had Allah wished to take to Himself a son, he could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Overpowering. He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): each one follows a course for a time appointed. Is not He the Exalted in Power- He Who forgives again and again?"

Narrated Abu Huraira (R.A.) that the Messenger of Allah (PBUH) said: "Allah Almighty said: The son of Adam abuses Me though he hasn't the right to do so, he pretends that I have a son while I am the One, As-Samad (the Self-sufficient Master whom all creatures need neither I eat, nor drink), I beget not, nor was I begotten, and there is none coequal or comparable unto Me'."

Allah Almighty said:

"Those who forge a lie against Allah will never prosper." A little enjoyment in this world! - and then, to Us will be their return. Then shall We make them taste the severest Chastisement for their disbelief.

**Beginning of the Inspiration :** Isa (PBUH) was born in Bethlehem near of Jerusalem in an obscure comer under a palm-tree, from which perhaps he was afterwards removed to a manger in a stable.

Wahab bin Manbih said: "When the idols fell down in the east of the earth and in its west, the devils became perplexing about the reason of what happened till Iblis told them. Then a big star appeared in the sky and when the king of the Persians saw it he asked the Priests about it, and they said to him: 'A great baby has been born', therefore the king sent his messengers and with them a lot of presents to Isa (PBUH), when the messengers reached Syria, its king asked them about the reason of their coming and they told him. Whereupon the king of Syria asked his men and they told him that their is a boy has been born in Bayt Al-Maqdis (Jerusalem) and he is famous amongst the people because he talks to them while he is in the cradle, hence the king of Syria sent the messengers (of the Persians' king) and with them presents to Isa (PBUH) from him accompanied by his men in order to know Isa (PBUH) then the king of Syria will be able to kill him afterwards. When the messengers reached Maryam (PBUH) with them presents and then came back, the angels said to her: 'The messengers of the king of Syria came

to kill your son'. Therefore she took him and left towards Egypt and she remained there till his age became twelve years mean while the miracles began to appear on him. When they were coming back to Bayt Al-Maqdis, they passed by the house of Ad-Dahqan and stayed there for some time, meanwhile somebody stole money from Ad-Dahqan's house which was inhabited by the poors and the sick people. When all the attempts to find the money had failed, Isa (PBUH) came to two men among the sick people, one of them was blind and the other was infirm, and he said to the blind man : 'Carry this infirm man and take him away. The blind man said: 'I can't do it', then Isa (PBUH) said: 'Do as you did both of you when you took the money from the small window of the house.' When Isa (PBUH) said that they confessed with them guilt and brought the money back. And that made Isa (PBUH) great in the people's view since he was young, and the people offered too much money to Isa (PBUH) and to his mother but they refused and continued their way back towards Bayt Al-Maqdis."

Ishaq bin Bishr said: "Isa the son of Maryam forbore speaking to the people after he had spoken to them when he was child in the cradle, till he reached the age of a lad, then Allah Almighty made him speak the proverbs, but the Jews were speaking against his mother, and they called Isa (PBUH) the son of the unchaste woman. Therefore Allah Almighty said: That they rejected Faith; that they uttered against Mary a grave false charge.

When Isa (PBUH) reached the age of seven years, his mother gave him to a teacher in order to learn him, but in every time the teacher was trying to learn Isa (PBUH) any subject, Isa (PBUH) was giving the full explanation of that subject and before the teacher mentions its name, afterwards the teacher left his seat and Isa (PBUH) sat on it and he started to learn the teacher."

**Ability to See the Miracles :** When Isa (PBUH) was a lad Allah Almighty by His inspiration gave him the ability to see the Miracles, and Isa's news spread amongst the Jews and that disturbed them too much, therefore Maryam (PBUH) feared for Isa (PBUH), but Allah Almighty inspired to her to take him and go towards Egypt, and from this was the saying of Allah Almighty: And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.

The commentators disagreed about what is the purpose from misplace (high ground) which Allah Almighty described it as affording rest and security and furnished with springs, some of them said: "It is the place where Isa (PBUH) was born in it and it is the palm-tree of Bayt Al-Maqdis, and as Allah Almighty said: But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee", but Ibn `Abbas said: "It is the rivulet of Damascus", while the People of the Book said that the place is in Egypt.

Ishaq bin Bishr said: "When Isa (PBUH) reached the age of thirteen years, Allah ordered him to leave Egypt and go back towards Bayt Al-Maqdis, therefore Maryam's cousin Yusuf came to them, and carried them on his donkey, and they came back all



towards Bayt Al-Maqdis. Then Isa remained there where in Allah Almighty learned him the Torah and the Gospel, and He gave him the leave to bring the dead into life and to heal the diseases, till he became very famous amongst the Jews because of the Miracles which he had made."

Abu Zara Ad-Dimashqi said: Abdullah bin Salih told us on the authority of Muawiyah Ibn Salih that "The Torah was sent down to Musa (PBUH) in the sixth night of Ramadan, the Zabur was sent down to Daud (PBUH) in the twelfth night of Ramadan after the Torah with four hundred and eighty two years, the Injil (Gospel) was sent down to Isa (PBUH) the son of Maryam in the eighteenth night of Ramadan after the Zabur with one thousand and fifty years, and the Holy Quran was sent down to Muhammad (PBUH) in the twenty fourth night of Ramadan." When the Gospel was sent down to Isa (PBUH) his age was thirty years, and when Allah Almighty raised him to the heaven he was thirty three years old.

Ishaq bin Bishr narrated on the authority of Qatada that Abu Huraira (R.A.) said: Allah Almighty inspired Isa (PBUH): "O Isa! do your best in your worship to Me and don't consider it easy, hear and obey, O the son of the chaste woman! you are without father, I created you as a Sign to the people, worship Me and trust in Me, take hold of the Book with might, and to the Syrians people go. Announce amongst them that I am the Living, the Self-Subsisting, Supporter of all, believe (O you people!) in the Arabian Prophet [Muhammad (PBUH)] the owner of the camel and the crown; his face is broad with reddish (wide) eyes; his shoulders are broad; his hair hanging down on the lobes of his ears; he is neither very tall nor short; his sweat is fragrance; his progeny is from a blessed woman who her palace of jewels in Paradise wherein there is no noise and no toil; his speak is the Quran and his religion is the Islam."

Narrated Abu Bakr bin Abi Ad-Dunya that Abu Uthman said: Once Isa (PBUH) was praying on the top of a mountain, when Iblis came to him and said: Are you (the one) who said: that everything is by fate and destiny, Isa (PBUH) said: 'Yes'. Then Iblis said: 'So throw yourself from the top of this mountain and said it is destined for me to do so,' but Isa (PBUH) said: 'O wicked one! Allah Almighty is the One Who tests the slaves; not the slaves who tests Allah.'

Narrated Ismail Al-Atar that Abu Huzaifa said: "All the devils came to Iblis and said to him: 'O our master! we became so tired because of Isa, Iblis said: 'He (Isa) is an infallible Slave, I have no control over him, but I will mislead a lot of people by him, and I will make them into groups who will take him and his mother for two gods beside Allah.' " Abu Huzaifa said: "Afterwards Allah Almighty sent down the Holy Quran which reminded of Allah's support to Isa (PBUH) and His protection to him from Iblis, as Allah Almighty said: "O Jesus the son of Mary! recount My favour to thee and to thy mother. Behold! I strengthened thee with the Holy Spirit, and the Holy Spirit means Jibril (PBUH) So that thou didst speak to the people in childhood and in old age. Behold I taught thee the Book and Wisdom, the Torah and the

Gospel. And behold! thou makes out of clay, as it were, the figure of a bird, by My leave. And those breathe into it, and it becomes a bird by My leave. And thou healest thou born blind, and the lepers, by My leave. And behold! thou biggest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'

When Isa (PBUH) performed the miracle of casting out devils, the Jews said he did it through the chief of the devils, it means that they accused him of black magic, because the unbelievers could find no other explanation of Allah's power.

Narrated Abu Huzaifa on the authority of Ibn Abbas (R.A.): "When Isa (PBUH) the son of Mary am came to the Jews and with him Clear Signs from Allah Almighty, the arrogant and the disbelievers among them started to mock of him by saying: What so-and-so ate yesterday? And what he kept in his house?' And Isa (PBUH) was answering them, and that made the believers more faithful while the disbelievers and the hypocrites became more disbelief and hypocrisy." Also Ibn Abbas said: "A king among the kings of the Children of Israel died, then Isa (PBUH) came to the dead king and he prayed to Allah Almighty therefore Allah brought the dead king to life, and the people saw a greet thing and a marvellous view."

Allah Almighty said:

"And behold! I inspired the Disciples to have faith in Me and My Messenger: they said: 'We have faith, and do thou bear witness that we bow to Allah as Muslims'. So Allah by His inspiration guided the Disciples to Isa (PBUH), as He said: And thy Lord inspired the Bee, and as He said also: So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river". So the inspiration means the Message which Allah Almighty put in the hearts of the Disciples to accept the Truth, and they responded and bowed to Allah's Will.

**Favours of the Almighty :** It is from the Favours of Allah Almighty when He made to His Slave and Messenger Isa (PBUH) helpers to support him and to call with him the people to worship Allah Alone without partner besides Him, like what Allah Almighty said to His Slave and Messenger Muhammad (PBUH): He it is that hath strengthened thee with His aid and with (the company of) the Believers. And (moreover) He hath put affection between their hearts: not if thou had spent all that is in the earth, couldn't thou have produced that affection, but Allah hath done it: for He is Exalted in might.

Also Allah Almighty said: "And Allah will teach him the Book and Wisdom, the Torah and the Gospel, "and (appoint him) a messenger to the Children of Israel (with this message): I have come to you, with a Sign from your Lord, in that I make for you out of clay as it were, the figure of a bird, and breath into it, and it becomes a bird by Allah's leave: and I heal those



born blind, and the lepers, and I bring the dead into life by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe; (I have come to you), to attest the Torah which was before me, And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight." When Jesus found unbelief on their part he said: "Who will be my helpers to (the work of) Allah?" Said: the Disciples: "We are Allah's helpers we believe in Allah, and do thou bear witness that we are Muslims. Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness." And (the unbelievers) plotted and planned, and Allah too planned and the best of planners is Allah..

The miracle of every prophet was convenient to his people at his time. Musa's miracle was convenient to his people who were clever sorcerers, he showed them a great Sign when he threw his rod which swallowed all the sorcerers' ropes and rods then they knew that they had met something very different from their tricks because what they saw nobody could do it except who has been supported by Allah Almighty, and Allah's power worked on them and they professed the True God.

*In the Age of Physicians :* Also Isa (PBUH) was sent at the time of the great doctors, and he showed them from the miracles what the doctors could not do heal them nor explain them. And who can heal those who born blind and the lepers, and bring the dead into life? That is proof of the truth of Isa's Message and the Power of Who sent him.

Then Allah Almighty sent His Messenger Muhammad (PBUH) at the time of the eloquent people, but Allah sent down to him the Holy Quran, in which He challenged them to produce one like it, and to call their witnesses or helpers if there is any one besides Allah, who can inspire spiritual truth in such a noble language, and nobody can, because it is the speaking of the Creator the Exalted and Great.

In spite of Isa's efforts to make the Children of Israel believe in him as a Messenger from Allah, and to follow his guidance they refused to listen for his advices insisting on their disbelief and obstinacy, therefore Isa (PBUH) chose a righteous portion of them who really care for the Truth and believe in him in order to help him with them advices and support him. But the Jews decided to get rid of 'Isa (PBUH) therefore they culminated him to some of the kings at that time, and they intended to kill him by crucifying, but Allah Almighty saved him from the Jews. and raised Isa to Himself, while the Jews caught another man and killed him by crucifying, thinking that they killed Isa (PBUH).

Allah Almighty said:

"And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah."

Also Allah Almighty said: And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Taurat (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "This is evident sorcery!" Who doth greater wrong than one who forges falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong. Their intention is to extinguish Allah's Light (by blowing) with their mouths: but Allah will complete His Light, even though the Unbelievers may detest (it).

Till He Said: O ye who believe! be ye helpers of Allah : as said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the Disciples, "We are Allah's helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved: but We gave power to those who believed against their enemies, and they become the ones that prevailed .

*Seal of Israelite Prophets :* Isa (PBUH) was the seal of the Israelites' Prophets and his mission was to his own people, the Jews. He preached them and gave them the Glad Tidings of the Seal of all the Prophets who will come after him, and Isa (PBUH) mentioned his name and described him to the Jews so they can know him and then follow him when he will come, and Allah will send that Prophet Muhammad (PBUH) as a Mercy from Him to the Jews and to all the people. As Allah Almighty said: " Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (Scriptures), - in the Taurat and the Gospel;- for he commands them what is just and Forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure) : he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him,- it is they who will prosper."

Narrated Muhammad bin Ishaq on the authority of Thaws that the companions said to the Prophet (PBUH): "Told us about yourself?" The Prophet (PBUH) said: "The prayer of my father Ibrahim, the Glad Tidings of Isa, and when my mother conceived me she saw like a light came out of her and lightened the palaces of Ash-Sham (Syria)."

Allah Almighty provoked His worshippers to support the Islam and the Muslims, and to help the Messenger of Allah (PBUH) in spreading the Message, because those who seek Allah's help, they must first help Allah's Cause, therefore when Isa (PBUH) asked for people to help him in his Message (in the Cause of Allah), a portion of the Jews (the Disciples) said: "We are Allah's helpers!" (i.e. we will strive in His cause). And that happened in a village called An-Nasira therefore they were called An-Nasara (the Christians), but the great portion of the Jews disbelieved.

The commentators narrated that the Antiochians all believed in Isa's Message when he sent three of the Disciples to Antioche, while the Jews rejected Isa (PBUH), as Allah Almighty said: Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee



(of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: then shall ye return unto Me, and I will judge between you of the matters wherein ye dispute.

**Table-set from Heaven :** Allah Almighty said: Behold! the Disciples said: ("O Jesus the son of Mary! can thy Lord send down to us a Table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith." They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou has indeed told us the truth; and that we ourselves may be witnesses to the miracle." Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a table set (with viands), that there may be for us - for the first and the last of us- a solemn festival and a Sign from Thee; and provide for our sustenance, for Thou art the best Sustain (of our needs)." Allah said: "I will send it down unto you: but if any of you after that resisted faith, I will punish him with a chastisement such as I have not inflicted on any one among all the peoples"

Isa (PBUH) ordered the Disciples to fast thirty days for the sake of Allah Almighty and they obeyed his order, Afterwards when the Disciples finished them fast, they asked Isa (PBUH) if Allah can send down to them a Table set (with viands) from heaven so they would eat thereof and satisfy them hearts, and to know that Allah accepted them fast, also it would be a solemn festival for them and enough food for the first and the last of them, and for the rich and the poor of them. Isa (PBUH) warned them because he feared that they will not thank Allah for His Grace, but the Disciples insisted on their request from him to ask Allah Almighty to send down the Table set (with viands) to them.

Therefore Isa (PBUH) prayed to Allah Almighty, and his prayer was accepted when Allah sent down the Table set (with viands) from the heaven while the people were looking at it coming down between two clouds till it reached the earth with cover on it. Then Isa (PBUH) uncovered it and said: "In the name of Allah the best Sustains (of our needs)", and on it there were too many kinds of food with perfumed smell.

Whereupon Isa (PBUH) ordered them to eat from it, but they refused and said: "We will not eat till you eat, Isa (PBUH) said: "You who started and asked for it", but the Disciples insisted therefore he ate and the Disciples also and he ordered all the poors and sick people to eat from it and they were about one thousand and three hundred persons. Then everyone from the sick people who had ate from the food healed from his sickness. It is said that the Table set (with viands) was coming down from the heaven everyday and continually, and about seven thousand persons were eating from it in everytime, till Allah Almighty raised it because the people disputed about it and forgot to thank Allah Almighty for His Grace.

**Some Tales :** Narrated Abu Bakr bin Abi Ad-Dunya that Bakr bin Abdullah Al-Mazni said: "The Disciples were looking for Isa (PBUH) when somebody told them that Isa went towards the sea, therefore they followed him and when they reached the sea they saw Isa (PBUH) walking on the water and the wave once raise him up and once bring him down. Then one of the Disciples said to him: 'Can I come to you O Prophet of Allah?' Isa (PBUH) said: 'Yes'.

When the Disciple put one of his legs on the water then tried to put the other leg, he said: 'I am sinking O Prophet of Allah!' Isa (PBUH) said to him: 'Give me your hand, O man of a weak faith! if the son of Adam has a grain of barley of faith he will be able to walk on the water.' "

Also Ibn Abi Ad-Dunya narrated on the authority of Al-Fadhil bin 'Lyadh that the Disciples said to Isa (PBUH): "O 'Isa! by what you are walking on the water?" Isa (PBUH) said: "By belief." They said: "Then we believe like you did." Isa (PBUH) said: "Then walk," and they walked with him, but they sank, then Isa said to them: "What is wrong with you?" They said: "We feared the waves." Isa said: "Will you not fear the Lord of the Waves!" Then he took them out of the water, and he hit the earth with his hand and grasped from its sand and when he opened his hand they found that in it there is gold while in the other hand there is mud, and he asked them: "Which one of them you like more?" They said: "The gold," he said: "To me, both of them are the same."

Ishaq bin Bishr said: "One day Isa (PBUH) was sleeping and he had put a rock under his head as a pillow, at that time Iblis passed by him and said: 'O Isa! you pretend that you want nothing from this world, but this rock is from the world/Then Isa (PBUH) stood up, took the rock and threw it at Iblis and said: This is for you with the world.' "

Narrated Ismail bin Ayash that Ibn Umar said: "Isa (PBUH) said to the Disciples: 'Eat the bread of the barley, drink the pure water, and go out from the world safely because the sweetness of the world is the bitterness of the Hereafter and the bitterness of the world is the sweetness of the Hereafter and Allah's slaves are not living in ease and comfort."

Narrated Ibn Wahab that 'Isa (PBUH) said: "O Adam's son! O weak! fear Allah wherever you are. Be in the life as a guest. Make your house a Mosque. Learn your eyes the weeping, your body the patience, and your heart the thinking. And don't care for the sustenance of tomorrow because it is a sin."

Narrated Ibrahim Al-Harbi on the authority of Abdullah As-Sufi that Isa (PBUH) said: "The seeker of the world is like the one who drinks the water of the sea, as much as he drank more he felt thirsty more."

Narrated Ath-Thawri on the authority of Ibrahim At-Timi that Isa (PBUH) said to his companions: "Who sought the Paradise, then it is eating the barley's bread and sleeping in the dums with the dogs."

Narrated Abdullah bin Al-Mubarak on the authority of Salim bin Abi Aj-Jad that Isa (PBUH) said: "Work for Allah and do not work for your stomachs. Look at these birds they are coming and going while they do not ploughs nor reaps, because Allah provides them with sustenance but if you said our stomachs are more bigger, so look at these wild beasts they are coming and going while they do not plough nor reap because Allah provides them with sustenance."



Narrated Sufyan Ath-Thawri on the authority of Ibrahim At-Timi that Isa (PBUH) said: "O Disciples! make your treasures in the heaven because the man's heart is where his treasure is."

**Raised to the Heaven :** Allah Almighty said: "And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah. Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection; then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute."

Also Allah Almighty said: (They have incurred divine displeasure): in that they broke their Covenant; that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the Wrappings"; -nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe; that they rejected Faith; that they uttered against Mary a grave false charge; that they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; - but they killed him not, nor crucified him. Only a likeness of that was shown to them. And those who differ therein are full of doubts, with no (certain) knowledge. But only conjecture to follow, for of a surety they killed him not; -nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise; and there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.

**Saved from Jews :** Allah Almighty raised Isa (PBUH) to the heaven and saved him from the Jews who culminated him to some of the infidel kings at that time.

Al-Hassan Al-Basri said: "The King's name was Daud bin Nura who ordered with the killing of Isa (PBUH) and crucifying him, therefore the King's soldiers surrounded a house in Bayt Al-Maqdis when Isa (PBUH) was inside it, and that was in the night of Friday. But Allah Almighty raised him from that house to the heaven while the people of the house were seeing, and when the soldiers entered the house they captured another man who the resemblance of Isa was put over him thinking that he is Isa and they took the man, then crucified him and they put the thorns on his head. Hence the Christians who did not see the raising of Isa (PBUH) believed in his crucifixion."

Narrated Abu Huraira (R.A.) that Allah's Messenger (PBUH) said: "By Him in Whose Hands my soul is, surely (Isa) the son of Maryam (PBUH) will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Quran (as a Just Ruler); he will break the cross and kill the pigs and there will be no Zizya (i.e. taxation from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added: "If you wish, you can recite (this Verse of the Holy Book): And there is none of the People of the Book but must believe in him (i.e. Jesus (PBUH) as a messenger of Allah and a human being) before his death; and on the Day of Judgement he (Jesus) will be a witness against them."

Ibn Abbas said: "At the time when Allah Almighty wanted to raise Isa (PBUH) to the heaven the twelve Disciples were with him in the same house, and Isa (PBUH) said to them: There is someone among you will deny me twelve times after he believed in me before,' then he asked them: Whose among you would substitute me and would be killed instead of me?' Whereupon the youngest man of the Disciples stood up to show his readiness to be instead of Isa (PBUH), but Isa (PBUH) said to him: 'Sit down,' then Isa (PBUH) asked the Disciples once again the same question, and the young man said: I do'. At that time Isa (PBUH) said: 'So it is you'. Then the resemblance of Isa (PBUH) was put over the young man, and Allah raised Isa to the heaven.

Whereupon the Jews came and took the like and crucified him after they had killed him, while some of the other Disciples denied Isa (PBUH) for twelve times, and they divided into three groups; the Jacobites and they said: 'Allah was among us, then he rose to the heaven, the Estonians and they said: The son of Allah was among us, then Allah raised him; while the third group said: Allah's Slave and His Messenger (Isa) was among us, then Allah raised him', and this group are the Muslims. But the two infidel groups conspired against the third group (the Muslims) and killed them, therefore the Islam remained hidden till Allah Almighty sent His Messenger Muhammad (PBUH)"

Muhammad bin Ishaq said: "Isa (PBUH) was invoking to Allah Almighty to delay his death so he can announce the Message and finish his mission and then the people who will accept faith will increase". At that time there were twelve Disciples with Isa (PBUH) and they are: Butrus, Yaqub the son of Zubaida, Yuhana the brother of Yaqub, Andrews, Filibs, Abrthalma, Matta, Tumas, Yaqub bin Halaqya, Tandraws, Fatatya, and Yudis Kiryayota; and Yudis is the one who led the Jews to Isa (PBUH).

Narrated Ibn Jarir that Wahab said: "When Allah Almighty informed Isa (PBUH) that he is going to leave the world, he feared the death and found it hard. Then he called the Disciples and prepared for them food. At night when the Disciples came to Isa (PBUH) and dined, he washed them hands and wiped them with his clothes, and this was hard upon the Disciples, but Isa (PBUH) told them that what he did was an example for them so that they will serve each other and each one of them will help the other. Whereupon he told the Disciples that he called them in order to tell them to invoke Allah Almighty to delay his death. But when they prepared themselves for the prayer they slept. Then Isa (PBUH) awaked them and said: Glory be to Allah, you could not be patient for one night to help me!' then he said to them: Before the cock crows someone of you will deny me for three times, and someone of you will sell me with few dirhams.' Afterwards the Disciples left Isa (PBUH). Meanwhile the Jews were looking for Isa (PBUH) and they saw one of the Disciples therefore they caught him and said: This one is from his friends,' but he denied by saying: I am not his friend', and when another group of the Jews caught him he denied also, and when he denied for the third time, he heard the crow of the cock, and he started to cry.



In the morning one of the Disciples came to the Jews and said to them: 'What you will give me if I guide you to the place of Isa (PBUH)?' The Jews promised him that they will give him thirty dirhams, therefore he took them to the place of Isa (PBUH), but they caught another man because the likeness of Isa (PBUH) was put over that man, and they crucified him thinking that he is Isa (PBUH)."

Narrated Ibn Asakir that Yahya bin Habib said: "After seven days of the crucifixion, Maryam (PBUH) requested the king to give his permission for lowering the body from the cross. The king accepted and they buried the body."

When Maryam went to visit the grave she saw Jibril (PBUH) near it, and he asked her: 'O Maryam! Where are you going?' She said: 'I am going to visit the grave of Isa.' But Jibril (PBUH) said to her: 'O Maryam! he is not Isa (PBUH), he is a man whom the Jews thought that he is Isa because of the resemblance of Isa was put over him and they crucified him.' Then Jibril (PBUH) told her when and where she can meet Isa (PBUH).

**Mother Revisited :** When Isa (PBUH) saw his mother coming towards him, he received her kindly, kissed her head and invoked blessing upon her as he used to do, then he said: 'O mother! the people did not kill me, but Allah raised me to Him, and He allowed me to meet you. O mother! the death is coming to you so be patient and remember Allah too much.' Then Isa (PBUH) rose to the heaven, and Maryam (PBUH) did not meet him after that time till she died." Then Ibn Asakir added: "I heard that Maryam (PBUH) lived for five years after the raising of Isa by Allah Almighty, and when she died her age was fifty three years." While the age of Isa (PBUH) when Allah Almighty raised him up was thirty four years according to Al-Hassan Al-Basri, but Said bin Al-Musayab said: "When Isa was raised up his age was thirty three years," and Imam Ali (PBUH) said: "Isa (PBUH) was raised up at the twenty second of Ramadan."

**Descriptioned Merits :** Allah Almighty said:

Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth.

Also Allah Almighty said: Then, in their wake, We followed them up with (others of) Our Messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel.

We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit.

Narrated Said bin Al-Musayab on the authority of Abu Huraira that the Messenger of Allah (PBUH) said: "No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Maryam and her son." Abu Huraira then said: "Recite, if you wish:- And I commend her and her offspring to Thy protection from Satan the Rejected."

Narrated Ubada (R.A.) that the Messenger of Allah (PBUH) said: "If any one testifies that Lailaha illallah (None has the right to be worshipped but Allah Alone) Who has no partners, and that Muhammad (PBUH) is His Slave and His Messenger and that Isa (PBUH) is Allah's Slave and His Messenger and His Word (Be: And it was) which He bestowed on Maryam and a spirit (Ruh) created by Him, and that Paradise is the truth, and Hell is the truth, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." Then Ubada added; "Such a person can enter Paradise through any of its eight gates he likes."

Narrated Abu Huraira (R.A.) that Allah's Messenger (PBUH) said; "On the night of my Ascension to Heaven, I saw (the Prophet) Musa who was a thin person with lank hair, looking like one of the men of the tribe of Shanuwa; and I saw Isa who was of average height with red face as if he had just come out of a bathroom. And I resemble Prophet Ibrahim more than any of his offspring. " And Ibn 'Umar narrated that the Messenger of Allah (PBUH) said: "I saw Isa, Musa and Ibrahim. Isa was a curly-haired man of modern height, while Musa was brown, tall person."

Narrated Abdullah (R.A.) that the Messenger of Allah (PBUH) mentioned the Masih Ad-Dajjal in front of the people, Saying: "Allah is not one-eyed while Masih Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Kaaba last night, I saw in my dream a man of brown colour the best one can see amongst brown colour and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaaba. I asked: 'Who is this? They replied: 'This is Isa the son of Maryam.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Kaaba. I asked: "Who is this? They replied: 'The Masih Ad-Dajjal."

So the Messenger of Allah (PBUH) gave the description of the two Masih in order to help the believers to follow the Masih of the Guidance, and to leave the Masih of the Straying.

Narrated Abu Huraira (R.A.) that the Prophet (PBUH) said: "Isa, seeing a man stealing, asked him: 'Did you steal?' Then man said: 'No, by Allah, except Whom there is no other God.' Isa said: 'I believe in Allah and suspect my eyes' "

Narrated Ibn Abbas (R.A.) that Allah's Messenger (PBUH) said: "You will be resurrected (and assembled) barefooted, naked and uncircumcised." The Prophet (PBUH) then recited the Divine Verses: - Even as We produced the first Creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it. He added: "The first to be dressed will be Ibrahim. Then some of my companions will be taken to the right (side) and to the left (side). I will say: 'My companions!' it will be said: 'They had been renegade since you left them.' I will then say what the Pious Slave Isa the son of Maryam said: "And I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast



the Watcher over them, and Thou art a witness to all things. If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise."

Narrated Umar (R.A.): I heard the Prophet (PBUH) saying: "Do not exaggerate in praising me as the Christians praised the son of Maryam, for I am only a Slave. So, call me the Slave of Allah and His Messenger."

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And you were on the brink of the pit of fire,

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India was engaged in the worship of innumerable deities and in making slaves of Sudras and gods of Brahmans. China knew no God and was content to die in the pit of materialism.

Who could rescue mankind from this impending death?

The voice of God was heard to say:

Say: "O My servants! those (of you) who have been immoderate against their own souls, despair not of God's mercy..." (Quran, 39:53)

"I will send you my chosen one (al-Mustafa), the praised one (Muhammad), the harbinger of mercy to all mankind (Rahmatul-lil-Alamin), the shining spiritual sun (Sirajan- muneera), gifted with immense goodness (al-Kauthar), loving and merciful (raufur-rahim), My beloved one (al-Murtada), My friend (al-Khalil) and one endowed with superb manners (la'ala khuliqin 'azim)."

And here came, Muhammad, the son of Abdullah and Amina. The sun had not yet risen but the glorious sun of spiritual light had dawned on the world on Monday, 22nd April, 571 years after Christ, the 9th day of Rabiul-Awwal of the first year of the Elephant.

Let all mankind bow down to God in thankfulness for His mercy. The Redeemer has come. He will teach mankind the Book and the Wisdom and will purify their souls. All mankind, whether they believe in him or not, will benefit by his virtues and by his example. A few who are already doomed will meet their end but all the rest will benefit directly or indirectly, all mankind will be indebted to him for ever. He will confirm all the Heavenly Books and all the Prophets. From East to West, North to South, the earth shall resound five times a day with the cry of "God is Great, God is Great, God is Great, God is Great," and no man shall have any excuse for not knowing the Goodness of God and His Mercy.

The foundations of the palaces and empires of Kisras and Caesars are this day shaken and their fall is imminent, for they are built not on justice, beauty and goodness but on cruelty, inequity and barbarism. The prayers and prophecies of Nuh, Ibrahim, Moses and Jesus have now been fulfilled. Muhammad is to come to put the copestone on the Divine Palace erected by these Prophets of God. His is the responsibility and his the privilege of completing their glorious work. He is the General who directs his forces and fights for them with his Wisdom. He safeguards all the Books and confirms all the Prophets. He is blessed by all good men because he is blessed by God and His angels.

Surely God and His messenger-spirits send blessings upon the Prophet.

O ye who believe! send ye blessings upon him and wish him peace with a hearty wishing.. (Quran, 33:56)

And with all that, he is not going to claim to be a god but merely a man inspired who will direct men to God and be their leader. The Right Path shall be made clear for all humanity

to see, so that he who has eyes may see but he who is blind of soul will have none to complain except his own unfortunate self. This effulgent Sun of Righteousness will not set till man exists on this planet. He will be buried but his soul will live for ever and be a guide to all truth-loving men and women.

The glory of God and His everlasting praise will now be firmly established in the souls of Muhammad's followers who will love God more than father, mother, brother, sister, kinsmen, wealth, children-nay more than their own selves.

Muhammad is born an orphan, so that every orphan amongst his followers may be consoled by his example and so that no Muslim may be harsh to an orphan. The orphan is protected by God's special favour.

Then as to him who is an orphan oppress him not thou then. (Quran, 93:9)

The patrimony which was left to this orphan is, five camels, a few sheep and one maid-servant.

His grandfather, Abdul-Muttalib, is one of the most influential men at Mecca but he has a very large family to support. However, he loves this orphan grandchild of his and his grief over his son Abdullah (father of Muhammad) is assuaged by the vision of the lovely face of one who is going to be the leader of mankind. He hastens to the house of his daughter-in-law and takes the young one in his arms and enters the Kaaba and names him Muhammad (PBUH).

This name was not common amongst the Arabs but it was not unknown.

**The Childhood of Muhammad:** Historians differ as the exact date and year of Muhammad's birth. Another date is 20th August 570 A.C. but the majority are in favour of 9th to 12th Rabiul-Awwal of the first year of Elephant or 20th to 22nd April 571 A.C.

**Abdul-Muttalib's Feast:** Abdul-Muttalib, after naming the orphan boy returned him to his mother and asked her to wait till the wetnurses of Bani-Sad came to Mecca, so that the boy might be given in charge of one of them according to the custom of the noble families of Mecca. On the seventh day after the Prophet's birth, his grandfather ordered a feast to be prepared. The chief men amongst the Quraish were invited to the feast and when they had partaken of it, they asked Abdul-Muttalib why he had named the boy "Muhammad" and not according to the custom of his forefathers. — (The Quraish generally named their children after some deity, e.g. Abd-Manaf, the slave or servant of the deity called Manaf; Abdullah, the servant of God).

The grandfather's reply was: "I desire that he may be praised in the heavens for the sake of God and in the earth for the sake of His creatures."

There is thus, a pre-determined will running throughout the life of the Prophet. Coming events cast their shadows before and a prosperous plant has rich foliage. He



starts his life with a most happy name and even before his birth, his mother Amina had wonderful dreams about the greatness of the child that she was going to give birth to. It is also a strange coincidence that Muhammad's father was named Abdullah or the servant of Allah and not after any idol of the Arabs. His mother is also named Amina, i.e., a woman who is safe, protected or satisfied. The word is derived from the root aman meaning safety, security, faith, honest or trust-worthiness. It is the same root from which the words Momin (believer or one who is safe), Amin (trustworthy), Amanat (loyalty or deposit) are derived.

Amina waited for the coming of the wet-nurses of Bani-Sad so that she might hand over her child to one of them. Meanwhile, the baby was nursed by Thwaibia, a maid of Abu-Lahab, an uncle of the Prophet. She gave suck to him for some time after she had nursed Hamza, the youngest uncle of the Prophet. Thus Hamza and the Prophet were foster-brothers. This is another coincidence for no man in the whole of Arabia was braver than Hamza, and when, later on, Hamza became a convert to Islam he stood by the Prophet like a "Lion of Islam". Thwaibia nursed the Prophet for a number of days only but he loved her most tenderly and used to visit her as long as she lived. In the seventh year after the Prophet's emigration to Medina, he inquired about her from her son who was also his foster-brother as to her condition and her place of abode, but he was informed that she was already dead.

A week or two after the Prophet's birth, the wet-nurses of Bani-Sad came to Mecca searching for their charges according to custom. But they passed over the orphans, because they expected their rewards from the fathers of the children and the hope of getting a big largess from the mother of an orphan was poor. So that not one of them accepted Muhammad.

One of these wet-nurses was named Halimah daughter of Abu-Zuhaib of Bani-Sad. When first confronted with Muhammad she also refused to accept him. But she was somewhat in poor circumstances and looking weak so that no mother would have her as a wet-nurse for her baby. Thus, there was no wet-nurse for Muhammad and no baby to nurse for Halimah.

When the Bani-Sad gathered together to leave Mecca and go back to their homes, Halimah said to her husband Harith: "I hate going back with my companions without a foster-child and by god I am going to get this orphan (meaning Muhammad)" Her husband replied to her:

"Thou must do it, perhaps God will bless us with his presence." So Halimah took Muhammad with her to her desert home and she used to say that since she had him here sheep grew fat and increased in milk and God blessed her in all her belongings.

In this way, Muhammad was nursed by Halimah (lit, a gentle woman) for two years and he was looked after by her daughter Shayyimah. The innervating air of the desert

and the open exposed living there agreed with the natural strong and sturdy constitution of Muhammad and he grew in health and strength and comeliness of form and beauty of shape. When the two years were over, Halimah took him back to his mother but so pleased were the two women with each other and so enamoured was Halimah of the child that she took him back to the desert for another two years. The boy remained another two years in the desert free from the physical and moral filth of a town-life of those days. There are stories in books that about this time two angels came in human form and that one of them (Jibrail) cut open Muhammad's heart and removed therefrom the centre of evil and resewed it and made it whole by God's commandment. We need not take these stories too literally. The boy was unquestionably precocious and the Arabs, as has been noted in Chapter II of this book, were then a superstitious race believing in all kinds of invisible creatures.

On the other hand, it is possible that this story is founded on a too literal interpretation of the following verses of the Quran:

Have We not expanded for thee thy breast?  
And We have taken off from thee thy weight,  
That which pressed heavily upon thy back,  
And We have exalted for thee thy name (lit. remembrance)  
Therefore surely ease (comes) with hardship,  
Surely with hardship (comes) ease.  
Therefore when thou art disengaged, then work hard (in prayer),  
And so as to attend whole-heartedly towards thy Lord. (Quran, Chapter 94)

The meaning of the first verse given above is quite clear. God enlarged Muhammad's mind to receive the Truth and made it easy for him to carry the burden of Prophethood which at one time weighed heavily upon his mind. But Muhammad struggled hard to qualify himself for the spiritual kingdom destined for him by means not only of fasting and praying but by means of doing good to his fellow beings even long before he received his mission. Thus his work which was impossible for another man was easy for him. His soul was so enlarged that it could receive and carry the burden of God's commandments with ease whilst another man would have broken down under the strain, he was the spiritual Hercules of the world.

Muhammad remained for full five years in the desert with Halimah and her family. The influence of these early years on his body and mind cannot be exaggerated. Psychology now assures us that what a boy or a girl learns during these early years sinks down into the unconscious mind and comes out again and again making or marring a man's life throughout his whole career. Here again God's will is working in directing Muhammad's career. What did Muhammad imbibe during these early years?



He built up first of all a most robust constitution which could withstand hunger and thirst and hard labour as few other men could. He had at times the strength of ten men. But besides that, he built up a spirit of independence and a determination which are unique in the whole history of mankind. Equally important with this physical and spiritual strength was the acquisition of the purest Arabic dialect. The Arabic of the towns was degraded compared with the Arabic of the desert. The influence of the Arabic language, as has already been explained in the preceding chapters, on the formation and development of character, is the most powerful of all factors governing life in Arabia. No one could have any voice with the Arabs who was not eloquent. Arabia at this time was governed not by the sword, nor by the pen, but by the tongue, and Muhammad used to say to his companions:

"I am the most fluent (lit; the best Arab) amongst you, because I am one of the Quraish and because I was fostered amongst Bani - Sad bin Bakr". Even in the conscious life of Muhammad, these five years left a most lasting and beautiful effect. The man who loved Thwaibia so dearly because she had nursed him for a number of days was bound to love and honour Halimah and her family all his life. He never forgot any favours and he always repaid them many times over.

After the Prophet's marriage with Khadijah there was a year of famine and Halimah came to him. When she went back, the Prophet gave her a camel loaded with goods and forty sheep. And every time she came to see him he would spread out his mantle for her to sit upon as a mark of honour to her.

After the siege of Taif, Shayyimah, Halimah's daughter was one of the prisoners. When she was brought before Muhammad and Muhammad had recognised her, he honoured her and sent her back to her family according to her own wish.

Sometime in his sixth year of life, Muhammad returned to his mother. It is said that Halimah searched for him whilst she was going to take him to his family but could not find him. So she came to Abd ul-Muttalib and told him that Muhammad had been lost. The grandfather sent people to search for him and Waraqa bin Naufal found him.

Abd-ul-Muttalib took Muhammad into his own custody and showered all his love on him and made him the chief object of his attention. He was then the chief of the Quraish and also the chief of the people of Mecca; and a flash or special seating accommodation was prepared and reserved for him at the Kaaba. His sons used to sit round this flash as a mark of respect for their father. When Muhammad was brought to him, he took him near his own seat, stroke his back and showed other signs of his favour. And so the love between the grandfather and the grandchild increased day by day and the trio of them — the grandfather, the mother and the grandson - were exceedingly happy.

But earthly happiness does not last long. Amina now longed to acquaint her first-born

with his maternal uncles and aunts and she took him with Ummi-Aiman (the servant maid left by Abdullah) to Medina. She showed him the house where his father Abdullah had died and where he was buried and the boy now realized that he was an orphan. And the mother told him long stories about his loving father and how he had been buried at Medina. The Prophet always remembered these stories of his first journey to Medina and used to relate them to his companions- stories of his love for Medina and his sorrow for his beloved father entombed there.

**Death of Amina :** After they had been one month at Medina, Amina made up her mind to return to Mecca and loaded her two camels which she had with her. When they were midway between Mecca and Medina she fell sick and died and was buried there. Ummi-i-Aiman was left with the lonely child. How happy was he two months ago at Mecca with his mother and grandfather! How fondly did he listen to his mother's stories about his father's love for her and about his own birth and childhood. And now here he was in the desert without father, mother, brother or sister. He had not seen his father. And now his mother also was buried in the desert before his very eyes with no one even to console his young heart. His loneliness and his state of being an orphan whilst away from home made a terribly deep impression on his young mind.

He had not yet completed the sixth year of his life but fate made him as sorrowful at six as many people are at sixty. However, it was all for the good of humanity. The boy stricken with sorrow knew what it meant, to be an orphan and knew the value of consolation and help to the stricken and the weak. His whole life was spent in the remembrance of God and the service of mankind. And it had been willed so. When he was forty years old and happily married, God reminded him:

Did He not find thee an orphan and gave thee shelter?

And He found thee pathless then He guided thee. (Quran, 93:6-7)

So that if Muhammad was ever inclined to forget the days when he was a lost orphan. God would not let him do so. And thereby God warns all mankind.

**Death of Abd ul-Muttalib :** But Muhammad's sorrow was not over yet. Two years later, his aged grandfather now in his eightieth year also died and the weeping orphan followed the corpse of his affectionate grandfather to its last resting place. And the young boy was as sorry about his grandfather's death as he had been about his mother's.

The death of the grand old man was a blow to the whole of Banu- Hashim. There was not one amongst Abd ul-Muttalib's sons who could take his father's place. Abu-Talib, the full brother of Abdullah, was too poor. Abbas, another uncle of the Prophet, (as yet a non-Muslim), was rich but greedy. He did not wish to bear the expenses of feeding the pilgrims and other services. Harith the eldest was of no use at all. Abu-Lahab, another son of Abd ul-Muttalib, was the most wicked of the lot and a disgrace to the family. Abu-Talib, who was



the most generous and the best beloved of the people, could only retain the duties of *fiqaya*, or supplying water to the pilgrims. *Rifadah*... the feeding of the pilgrims and other more important offices of the chiefs of Mecca, passed to Abu-Sufyan the son of Harb the son of Omayya.

**Abu-Sufyan's Rise :** Thus, all the authority, which Bani-Hashim had retained for two generations, passed away at one stroke on the death of Abd ul-Muttalib and what is worse, from Muhammad's fortieth year to his 60th, Abu-Sufyan was one of his bitterest enemies. He had a double grudge against Muhammad. First, because Muhammad belonged to the rival family of Banu-Hashim who had ousted his father Harb and his grandfather Omayya from the chieftainship of Mecca, and secondly because Muhammad was for destroying the worship of his idols on which depended Abu-Sufyan's greatness amongst the Arabs, in general, and the Quraish, in particular.

This enmity combined with Abu-Lahab's incessant persecution of Muhammad after the latter's declaration of his mission combined to make the Prophet's work extremely difficult.

But the will of God was being carried out in spite of all risks and all opposition.

**Abu-Talib, Guardian of Muhammad :** Abd ul-Muttalib, on his death-bed entrusted the guardianship of Muhammad to Abu-Talib and the latter loved his nephew just as did Abd ul-Muttalib. Abu-Talib loved the Prophet. He preferred him even to his sons, for he found Muhammad intelligent, generous, kind-hearted and noble in his disposition.

To Muhammad, Abu-Talib was now in the place of father and mother. Muhammad never ceased to speak well of him and of Abd ul-Muttalib. One of Muhammad's greatest sorrows was that Abu-Talib never became a Muslim but their relationship in life was the tenderest and most trustworthy, proving for ever that Islam is consistent with true love for one's own relatives though they be of another faith. In fact, the Prophet never ceased to love his bitterest foes and it was no fault of his if some of them never could be reconciled to him. Abu-Talib, though a disbeliever, remained a faithful guardian and a true friend of Muhammad to the last. In the twelfth year of Muhammad's life, Abu-Talib made up his mind to go for merchandise to Syria. He did not intend to take Muhammad with him fearing the hardship of the journey and the passage through the desert.

But Muhammad, not wishing to be separated from his uncle, clung to him and prevailed upon him to take him to Syria.

**Journey to Syria :** Uncle and nephew travelled together until they reached Basra to the south of Syria.

Historians state that in this journey a Christian holy man named Buhaira saw Muhammad and discovered in him signs of the promised Prophet mentioned in Christian books and that he advised Abu-Talib not to take him to Syria lest the Jews might recognise these signs and do him harm.

Harm or no harm, however, God's purpose was being fulfilled. Muhammad's soul was being educated for the task that was coming. The journey made him realise how vast the earth was. His eyes saw the beauty of the heavens and the rising and the setting of the stars in the clear atmosphere of the desert. His soul was making an excursion of the heavens and listening to the spiritual music of the spheres.

Up to this time, he had lived in an unproductive desert but now he was in the midst of the fruit gardens of Syria. What an agreeable change? And what a contrast to the barren hills of Mecca? His free and unfettered soul observed all this, just as porous and thirsty earth absorbs the heavenly rain.

He also passed by Madain, Wadi ul-Qura and the territory of the Thamud. He saw their ruins, and in the Quran, God reminds the Arabs of these ruins which they pass by in their journeys.

He was still in his twelfth year but his penetrating mind, his powers of observation and memory were already as vast as the heavens and as deep as the universe. God, the Master of Creation, was perfecting the Masterpiece of His Creation, Muhammad. The world stood still between the two.

Abu-Talib also made such a profit in this journey as he had never done before and he never made a similar journey thereafter.

**Life at Mecca :** Muhammad settled down with his uncle, content with his lot and doing his best to help and please his uncle in carrying out the duties of supplying water to the pilgrims and other necessary tasks.

He visited Ukaz, Majanna and Zul-Majaz, listening to the addresses of the adherents of various religions - Christians and Jews amongst them - also hearing the poets recite their poetry, boasting of their love affairs, of their ancestors, of their wars, hospitalities, liberalities and licentiousness. He wondered at all these things immensely but kept his own soul free from all contamination.

He was an orphan literally and metaphorically God alone was his guardian and teacher. The mill that was to grind the spiritual food of mankind was being perfected. Every experience of his life had a purpose in it and was being transformed into a fitting instrument for future developments.

**War of Fijar :** The Divine will had determined that Muhammad should have an experience of warfare as well as of commerce and religious disputations. He was about 15 years of age when one of the perpetual feuds amongst Arabs occurred in the sacred months and hence was called Harb ul-Fijar or the unholy war. War was, by custom, forbidden during the sacred months-first, second, eleventh and twelfth of each year.

The cause of this war arose in this way:



A man called Numan bin Almunzir used to send a caravan once every year to Ukaz (where the Arabs met for trade and religious and literary disputations) carrying musk and bringing in return hides, ropes and other Yemen produce.

It occurred to one Barrad bin Qais of Banu-Qanan to capture this caravan. Urwa who was the head of this caravan and who belonged to Banu-Hawazin was coming to Hijaz via Najd. Barrad found this out, followed Urwa and captured his caravan killing Urwa. Then someone amongst the Quraish spread the news that Banu-Hawazin were coming to revenge themselves upon the Quraish. The Quraish and the Hawazin met outside the limits of the sacred territory surrounding Mecca and a fight began between the two.

The Quraish had to retreat till they sought refuge in the sacred territory.

Banu-Hawazin then gave them notice of war next year at Ukaz and this bloody war lasted for four years. Each succeeding year being worse than the one previous, and scores of lives were lost on both sides. Harb, father of Abu-Sufyan, who was the leader of the Quraish was also killed in this war.

At last peace was made on the Quraish paying an indemnity for twenty lives—that being the number of Hawazin warriors killed in the war in excess of the Quraish. But this unholy war enfeebled the country for a long time to come.

Muhammad's part in the war consisted in picking up the stray arrows thrown by the enemy and handing these back to his uncle Abu-Talib who was the chief of Banu-Hashim in this war. The Prophet did not himself kill or wound any one. He was more or less a mere onlooker but the knowledge he gained of the Arab methods of fighting and their mentality was of the greatest use to him thirty-six years afterwards.

*Muhammad as a Shepherd* : Whilst under the guardianship of Abu-Talib, Muhammad had sometimes to act as a shepherd to his uncle, but the details are lacking. Ibrahim, Moses and Jesus, besides many other prophets before Muhammad, had been shepherds, and there must be something in the life of a shepherd to suit the temperament of a reformer who has to act as a shepherd of mankind. One tradition states that the Prophet said to his companions: "I used to look after the sheep of the Meccans at Qararit." Another tradition says that when some of his companions were plucking berries from the trees, he advised them to take black ripe ones as these were the best in taste according to his own experience when he was a boy shepherd.

*The League of Fuzul* : The war of Fijar so decimated the ranks of the Quraish, and its utter uselessness so impressed the minds of some of the thoughtful amongst them, that they made up their minds to prevent any future wars like these.

The fact was that the most exemplary character of Muhammad and the kind-heartedness of his uncle Abu-Talib were having their moral effect on the Quraish. Under these circumstances, Zubayr bin Abd ul-Muttalib an uncle of the Prophet, invited representatives of Banu Hashim,

Zuhra, and Tim to the house of Abdullah bin Judam and gave them a feast; after the feast it was covenanted and agreed in the Name of God (Allah) that each one of them would help all wronged persons till their dues were restored to them, howsoever great or small they might be. The Prophet, though young, was one of the moving spirits of this league and it is to the credit of the league that no more wars or inequities took place for many years after its formation.

Muhammad had the supplying of water to the pilgrims and his care of the pilgrims and his nobility of character soon won him a name and a fame which no other young man possessed. The Prophet used to say in his after-life: "I loved the oath in which I was present at the house of Ibn-i-Judam better than the gift of red camels and I would do it again if I were called to it."

*Muhammad's Freedom from Idols and Follies* : The circumstances under which Muhammad was born and bred, viz., his father's death whilst he was in his mother's womb; his mother's passing away after his having lived with her for a few months only; his grandfather's demise whilst he was only eight and his comparative poverty, combined with his inborn habits of thought made him an entirely different man from the rest of his fellowmen. He had no youthful companions and no desire for enjoying life in the vulgar sense of that phrase. God was guarding him from evil.

Muhammad had a young companion-shepherd in the desert. Being tired of his hard task he thought of taking a holiday and going to Mecca and listening to the music of singing girls. He left his sheep in charge of his companion, as the latter must have, prior to this, left his sheep in charge of Muhammad. But before Muhammad reached Mecca, he was drawn to a marriage party where he stopped. He had not remained there long before he fell asleep and did not wake up till the next morning.

The next day he again came down to town and as the night approached he fancied that some music fell on his ears. So he sat down to hear it. But it was no earthly music. It was the music of his own soul being tuned to the music of the spheres. He again fell asleep till the morning.

As to idol-worship, he always thought it to be utterly useless just as his father Ibrahim had done before. Muhammad was a man who never spoke a single word till it was absolutely necessary to do so. All his communications were with his own inner self and with the universe as he beheld it day after day and night after night. His pleasures were all merged in Contemplation. His enjoyment consisted in the development of the freedom of his own soul.

*The Travels* : But he had to do something for his living and it is certain that from the age of twenty he joined caravans of merchants north, south and east as agent for some of the rich Meccans. During these journeys and these commercial transactions his conduct was so grand that he soon came to be known as Al-Amin (the most trustworthy). Under no



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circumstances did he ever break his word. His honesty was not only above suspicion, but he was the very soul of Honesty. He was the one man upon whom everyone, young and old, could implicitly rely.

Abdullah bin Abi-Alhama states: "Long before Muhammad proclaimed his mission I had some transaction with him. The transaction was not completed when I told him that I would come later on but I forgot the affair altogether. Three days after, when I passed the place I found him waiting for me. He was not the least cut angry but only said: 'You put me to the trouble of being present here for three days'."

Patience, perseverance, forbearance and fortitude had become natural to Muhammad, and the hand of God was directing him to become the leader of the Arabs and a guide to mankind. Soon an event occurred which showed to the people how wise he was.

**Building of the Kaaba :** The Kaaba is situated in a hollow surrounded by hills and when Muhammad was about 23 years of age a great flood flowed into this hollow and broke down the walls of the Kaaba. Even before this, the Quraish were thinking of rebuilding the Kaaba as it had no roof, and there was fear of thieves stealing the precious things placed inside the Kaaba. But superstition made them afraid of making any alterations in the structure of the Kaaba because they considered the rebuilding of Kaaba as a thing forbidden. Now, however, it had been pulled down by an act of God.

By chance, a ship belonging to a man named Banqum got stranded near Jaddah at this time. Banqum was a kind of architect also. When the Quraish heard about this shipwreck they sent Walid bin Al-Mughira to buy the ship's wood and other material from Baqum and to bring Baqum with him to help in rebuilding the Kaaba. He was a Roman or Greek. There was also, at Mecca, an Egyptian who knew carpentry. So, the Quraish started rebuilding the Kaaba. It was divided into four quarters, and the clearing and rebuilding of each quarter was entrusted to one of the four leading families of the Quraish. But no one would start the clearing of the debris for fear of the gods doing harm to him. At last, Walid started pulling down the quarter known as Rukuney Yamani. The others waited to see the consequences of Walid's action, but when nothing happened they all started rebuilding the Kaaba, each one in his own quarter. The Quraish started the foundations with stones removed from neighbouring hills. The building went on merrily till it reached a man's height and it now became necessary to put in the sacred Black Stone in the eastern corner.

The placing of this stone was considered a very great honour and each of the four families wished to have the honour reserved to itself but no agreement was possible and a war seemed imminent. The chief disputants were Banu-Abd-ud-Dar and Banu-Adl. They swore sacred oaths to let no other have the honour.

Banu-Abd-ud-Dar took a cupful of blood and dyed their hands therein as a proof that their oaths were binding on them and hence this form of oath was called "the licking of blood".

When Abu-Omayya bin Al-Mughira Al-Makhzumi saw how far things had gone, and being the oldest and the most respected amongst the party, he said to them: "Make the one who first enters the Bab us-Safa your arbitrator." When they saw Muhammad was the first man to enter, they all cried: "Here is the trustworthy (Al-Amin); we will abide by his judgment". They related to him their story and he heard their threats and he saw enmity sparkling in their eyes. He contemplated for a short while and then said, "Bring me a piece of cloth." The cloth was brought. He spread out the cloth, took the Black Stone with his own hand and put it in the centre of the cloth, and said, "Let the chief of each tribe hold one corner of this cloth" Then by his order they raised it up to the height where the stone was to be fixed in. Muhammad took up the stone and put it where it was intended to be placed. Thus ended all quarrel and threat of war.

The Quraish continued the building to the height of thirty-six feet and raised up its door in order to let him enter who they liked and prevent him whom they chose.

Muhammad had been assisting in the building of the Kaaba before the dispute about the Black stone arose but the way he settled the quarrel was a sign from God as to the greatness of Muhammad and his position amongst the Arabs seventeen years before the declaration of his mission, or rather, the reception of the divine message, for the declaration came later on. From this day on, it was apparent to Muhammad and some of the Arabs, but not to the Meccans themselves, that the old idol-worship was a matter of the past, that a new Kaaba had arisen in the place of the old one; but thirty-seven years more had to elapse before this dream was realised.

#### FIRST MARRIAGE

**Muhammad's Marriage with Khadijah :** Muhammad's honesty as a merchant made him the pole-star of the Meccan society and there was no one who honoured him and loved him more on that account than his uncle and guardian, Abu-Talib. A strange thing about Muhammad's mercantile ventures was that they were all prosperous. It happened that when Muhammad was about twenty-four to twenty-five years of age a lady called Khadijah, daughter of Khwailad bin Asad bin Abdul-Uzza bin Qusai wanted a mercantile agent. She was noble and wealthy lady and had been married twice before. Her second husband had left her considerable property. Many a rich man had offered her his hand in marriage after the death of her second husband but she had refused.

When Abu-Talib heard that she was wanting an agent, he very tactfully made her agree to engage Muhammad. In this way, Muhammad set out towards Syria with Maisra, a servant of Khadijah. He passed over the same ground as he did when he went to Syria with his uncle at the age of twelve.

Muhammad was all ears and eyes on this journey and he saw and heard a good deal of the Christians living in Syria. He was now a wide-awake man who heard much but spoke



little. His commerce was exceedingly profitable more than had ever been the case with Khadijah's commerce before. And his good manners and genuine kind-heartedness towards Maisra won over the later's heart completely.

When the time came for them to return to Mecca, Muhammad bought Syrian merchandise that he considered would please Khadijah. Whilst they were nearing Mecca, Maisra said to Muhammad: "Hasten thyself to Khadijah and tell her all that God has been pleased to favour her on thy account because she would like to know what is due to thee."

Muhammad went ahead and entered Mecca at about noon. Khadijah saw him, for she was on the top of her house and he was on camel back. She came down when he entered the house and received him. And she heard all that he had to relate about his journey; about the profit he had made; about the merchandise he had bought and sold. He was the most eloquent of the Arabs and Khadijah listened to his charming story with an open, silent, happy heart.

And then followed Maisra and spoke of the nobility, the honesty, the righteousness of Muhammad. There was no youth to match Muhammad, according to Maisra, in the excellence of character or in the greatness of his natural gifts. And in the twinkling of an eye Khadijah's liking for Muhammad had changed into love. She was forty years old. She, who had refused the noblest of the Quraish in lineage and wealth, now wished to marry this young man whose manners and words had taken possession of her heart. She spoke about her love to her sister and to her female companion named Nafisa. But the question was, "Would he accept her?" Women, however, are great diplomats. Khadijah sent Nafisa to sound Muhammad and when they met, this was the conversation that took place:

Nafisa: What prevents you from marrying?

Muhammad: What have I to marry with?

Nafisa: But if that did not matter and you were invited to an object of beauty, wealth, nobility and satisfaction, what would you say?

Muhammad: Who is she?

Nafisa: Khadijah.

Muhammad: How can I do that?

Nafisa: That is my concern

Muhammad: I accept

The intelligence of Muhammad may be judged from the fact that all his answers except the last are by interrogatories. As a matter of fact, he had found Khadijah's love in his own heart but knowing that she had refused richer men than himself he would not be the first to propose. However, when the proposal came from her, he accepted it with pleasure.

Khadijah made no delay about the marriage. Her father Khwailad had died before Harb

ul-Fijar and so her uncle Umar bin Asad gave her in marriage. And a new page was opened in the life of Muhammad, the life of a loving husband and a devoted father. But alas! happiness is ever tied to sorrow. Muhammad was to taste the passing away of his sons in their childhood as he had tasted the sorrow of the loss of his parents in his own childhood.

*Muhammad's Appearance and Character* : What kind of man was Muhammad who had captivated Khadijah's heart?

He had the most comely looks, being neither a giant nor a dwarf in size, having a large forehead; large eyebrows with thick hair meeting in the centre over the bridge of the nose, big black eyes, the white of which had a small redness on the sides; eye-lids ending in long eyelashes; a delicate straight nose; teeth with open spaces in between; a beard with a thick hairy growth on the chin; long, beautiful neck; broad chest; spacious, shoulders; deep orange colour; thick palms and soles; walking with the body bent forward and with quick firm steps; his countenance showing signs of contemplation and deliberation; his sight proving mastery over his affairs and making men bow to his will. No wonder that these outward shows of a powerful soul had captured Khadijah's love and submission. On the other hand, Muhammad could hardly have a better wife. If he was the Trustworthy of his people she was the Tahirah or the Pure. This was a marriage not only of Muhammad and Khadijah but of FAITH and PURITY. During their twenty-five years of marriage, and in spite of their inequality in age, they never had any quarrels.

Muhammad's marriage raised him in the eyes of his people but with all that he was as condescending as ever. He mixed with the best of them and helped them in times of stress and difficulty as well as in times of ease and prosperity. The poor, the orphans and the strangers were his special care. He was not the first to withdraw his hands when he shook hands; he never turned his face from anyone; he not merely listened to one when one spoke to him but bent his whole body in attention; he spoke little and listened much, he joined in people's counsels and when requested to speak he spoke nothing but the truth; he laughed till his mouth opened wide but when he was angry he suppressed his anger till the veins between his eyebrows swelled up. He was broad-minded, truthful of promise towards all men. And in charity, goodness and the justice of his transactions he was his own example. His powers of planning things, his determination, his strength of carrying out his plans without faltering were unrivalled amongst his contemporaries. It were these qualities that made his friends stick to him and rely on him against all other men. And no person knew or appreciated these virtues better than Khadijah.

*The Dissenters* : The quarrel over the placing of the Black Stone and previous to that the Harb ul-Fijar, or the unholy war had convinced the thoughtful amongst the Quraish that idol worship was a mere mockery, and it is stated that one day (the date unfortunately is not given) the Quraish held a meeting in the plantation of Tahya. Then four of them got up and declared themselves free from idol-worship. They were Zaid bin Amr, 'Uthman bin Hawairath, Abdullah bin Jahash and Waraqa bin Naufal. And some one got up and said:



"Know ye men, by God your people have no foundation in truth and they are acting on nothing but error. What is the use of our sitting down before, or going round, a piece of stone that cannot hear, see, do harm or good; and the blood of victims flows over its body. O my people! search for a faith other than that on which ye be."

Waraqa became a Christian, Abdullah embraced Islam and emigrated with other Muslims to Abyssinia; there he became a convert to Christianity and died. His widow Umm-i-Habibah daughter of Abu-Sufyan embraced Islam and was married to the Prophet. Zaid bin Amr went on journeys to Syria and Iraq but remained a free-thinker, and he used to say, "O God! if I knew how Thou lovest to be worshipped I would do so, but I know not."

As to Othman bin Hawairath who was a relative of Khadijah, he went to Byzantine and became a favourite of the emperor there. It is said that he had the intention of conquering Mecca but was poisoned by someone at the instigation of the people of Mecca. Thus ended the careers of all the four dissenters without leaving any effect on the Meccans or their idol-worship.

**Muhammad's Sons and Daughters :** Years now passed quickly and Muhammad found in Khadijah true love and the best of wives. She had given herself to the love of Muhammad and they were two bodies but one soul. Her soul was entirely merged in his.

She gave birth to three sons and four daughters by Muhammad. The sons were named:

- (1) Qasim
- (2) Tahir
- (3) Tayyib

The daughters were named:

- (1) Zainab
- (2) Ruqayya
- (3) Umm-i-Kulthum
- (4) Fatima

All the three sons died in their infancy before Muhammad had received the Divine Message. They left a deep sorrow on the minds of their parents, but both of them had learnt to be patient and contented. They both undoubtedly desired a male inheritor but having none left of their own. They adopted Zaid bin Harith who was sold to Khadijah, who gave him to Muhammad who emancipated him and adopted him as his son and people called him Zaid bin Muhammad.

Zainab, the eldest daughter, was married to Abd-ul-As bin Rabi bin Abd-i-Shams.

Ruqayya and Kulthum were married to Utbah and Utaibah, sons of Muhammad's uncle Abu-Lahab. When Muhammad proclaimed Islam, Abu Lahab prevailed upon his sons to divorce them and they were subsequently married to 'Othman bin Affan one after the other. Both of them died in Muhammad's lifetime. Fatima, the youngest, was afterwards married to Ali bin Abu-Talib and she was the only child who survived Muhammad, but she was so stricken with the grief of her father's death that she also expired with six months of that event.

Muhammad, who was already of a contemplative mind, now gave himself up entirely to the devotion of the Great Unknown and to the cultivation of his spiritual self. Unlike the four dissenters mentioned above who had hastily changed their religion, Muhammad questioned his own soul and the Universe for an answer to the puzzle of creation.

There is a hill called Hira about two miles (not three as mentioned by most biographers) from Mecca. Each year during the month of Ramadan, Muhammad retired to the top of this hill now called Jabi un-Nur (the Hill of Light) There he exercised fasting and prayer so much so that he used to forget his food and his own self- so absorbed was he. What was he contemplating upon? It was the search for the Reality-the Truth for the sake of the Truth only. How did man and other living objects come to be on this earth and why? Who made the earth, the moon, the sun and the stars? Who put their respective motions into these great bodies? Who made the night and the day? Why was man born and why did he die? And what was the use of this life and its struggles if there was no useful end to it?

All this questioning was undoubtedly the work of God, but Muhammad as yet found no adequate answer. Every thing that he could see or imagine was subordinate to something that he could not see. Men were born and died. They could not control either birth or death nor could any other living beings. The earth, the sun the stars also were subject to some inexorable will which they could not disobey. Idol-worship could solve nothing. The doctrines of the Christians and the Jews were of no help either. The Christians made a god of Jesus, a god of Mary and another god of the holy spirit. The Jews made gods of their priests. Surely man with all his weaknesses, and with death staring him in the face, could not be God. Muhammad retired to Hira to solve this puzzle. Finding no answer in the outer world, he put the question to his own soul. His own self must answer it. But it did not, it could not. He was a man of iron determination. He repeated the experiment every year in the month of Ramadan, remaining on the hill for the whole month from one new moon to another.

He could not solve the riddle but something urged him on. Ramadan was not the only time of his contemplation. His whole life was now a life of thought. But he did not cut himself away from humanity. He continued in their service reserving one month in twelve for the service of the Great Soul that lay hidden in the Universe. At last, he had some light. What he could not see and hear in open daylight he saw and heard in dreams. He saw dreams of the great Universe, but he also saw dreams of coming events in human life. He related



these dreams to Khadijah and they came true. Khadijah believed in him and rather than be angry with him she actually encouraged him in his search for Reality.

Muhammad was now more than ever heart and soul devoted to his practice of self-investigation and search for the Reality.

When he was in his fortieth year, he was sure that he was going to lead his people to the right path but as yet he did not know how. He lengthened his fasts and increased his thinking. He now went out to the desert in addition to his days at Hira. Then he would return to his Hermitage and think again. This contemplation and roaming lasted for six months and he related his difficulties and fears to Khadijah but she told him that he need not fear. No evil spirits would ever touch him as he was the personification of all that was good.

#### FIRST REVELATION

One day whilst he was asleep in the hollow of Mount Hira, a being came, woke him up and told him to read or recite. Muhammad replied, "I cannot read". Then he felt that being squeezed him as if he was going to strangle him but he let him go, and repeated the order, "Read". "I cannot read", said Muhammad once again and once again he was squeezed and let go. Again came the same command, "Read" Muhammad was afraid of being squeezed a third time, and he said, "What shall I read?" and the being said:

"Read with the Name of thy Lord who is the Creator (lit. who has created). He has made man from a clot of blood. Read, for thy Lord is most Generous, He Who teaches (man) by means of the pen. He teaches man what man does not know". Muhammad read this or recited it. The word "Iqra" used in Arabic has both meanings. If we take "Read" in its literal sense we would have to suppose that Muhammad was asked to read something that was written but as he was illiterate he could not read. Anyhow, Muhammad only recited what he was told to recite and the being let him go. The words were imprinted on his mind but when he looked round he found no one. He was now wideawake and reciting the words he had been commanded to recite; but where was the being that had taught him those words and who was he? That had not been explained to him. So far, he had only had dreams but this was something more than a dream. This was a direct answer to his search for Reality. Although he found no one, being a man of great determination he remained there for a time. When he could discover no one and was sure that no one was there, he ran but went on reciting the verses and questioning himself. Suddenly, he heard a voice and raising up his head in the sky he saw the being he had seen before in the shape of a man, in mid sky, calling to him, and whichever way he looked he saw the same vision and heard the same voice. And he remained there for some time until Khadijah had to send someone to look for him but he was not to be found in the hollow of Hira. When the

Messenger-spirit has disappeared, Muhammad returned home, filled with his first revelation, but his heart was also filled with fear and trembling. He said to Khadijah, "Cover me". She covered him and he was in an ague as if he had fever. But the fear soon passed away and he cast an inquiring look at her as if he was in need of help. "O Khadijah! what is the matter with me?" And he related to her all that had happened. But she, with a true woman's intuition and being an angel of a wife, had no fear and no doubt. She returned his glances with a look of great respect and honour towards him, and said:

"O son of my uncle, (Khadijah and Muhammad had a common ancestor in Qusai) be happy, and firm By Him in whose hand is Khadijah's life, I do most strongly hope that thou art going to be the Prophet of this people. I swear by Allah that He will never put thee to shame; for thou art one who unites uterine relations, thou art truthful in thy speech, thou takes the burden of others upon thyself, thou honourest thy guest and thou helpest people when they are in trouble on account of their supporting the truth".

Muhammad was satisfied and thanked Khadijah with his looks of gratefulness and with his love for her. Then, being extremely tired, he fell asleep and when he woke up he woke up a different man. He was no longer a man of the world. He was like one reborn with a new soul and a new life in him. He knew that the Lord of the Universe was ONE and that he -Muhammad- was His Messenger and that he was to carry this message to mankind till God's light was perfected on this earth, howsoever averse the disbelievers might be.

*The Significance* : Muhammad had been seeking for the Reality hidden in the Universe and the first Revelation is the beginning of his Book of Learning.

The Reality he is told is his Lord (Arabic RAB) Who is the Creator, Nourisher, Administrator and Master of the Universe. The first lesson of Muhammad's spiritual Reader begins with His Name.

As man is the principal study of man, Muhammad is taught that God's object in making man from a clot of blood, i.e. from something that is alive and different from stones, trees and vegetables is that he should have knowledge and become self-conscious as well as conscious of the Universe surrounding him. Acquired Knowledge is the thing that distinguishes man from the rest of the creation on this earth. And in this acquired knowledge, the pen is the main instrument. Not till man began to hold the pen or chisel was there any progress in civilization or arts. And the first Attribute of God which man is reminded of, through Muhammad, is His Generosity. Thus from the very first moment of the teaching of Islam, Knowledge and Generosity are made the basis of all spiritual progress. The Prophet has said: "Talabul-ilmi faridatun ala kulli Muslimin wa Muslimat." The search of knowledge is incumbent upon all males and females amongst Muslims. And the Chapter (55) named Ar-Rahman begins with the words: "As to Ar-Rahman (the most Merciful) He has taught man the Quran (the Reader). He has made man (and ) taught him the art of self-expression."



Thus God Himself is man's teacher and the Quran itself is named a Reader or Book. It is not a song but a Book of knowledge. Again, Muhammad, and through him every Muslim, is commanded to pray "Rabbi zidni ilma".

My Lord! increase me in knowledge.

(Quran, 20:114).

**Knowledge of Two Kinds :** This knowledge is of two kinds i.e., of things that are or can be encompassed by man with his own experience and things that are beyond his experience. God has undertaken to enlighten man in both kinds of knowledge. That is why the first revelation ends with the words "He teaches man what he does not (or did not) know."

By no stretch of imagination, and by no power of his pen, can man know what is going to happen to him after death except with divine information.

The Quran is the Book which gives him this information and directs him how to prepare for the life to come, the life that really matters and for which this existence is a beginning. It is in the next life that man is to become what he is intended for, but this life is all important because the next entirely depends upon this. As is the seed so shall be the fruit. God's laws are unchangeable. God is Generous and gives man an opportunity to get ready for His Company in the life to come where man shall go on from one stage of grace to another, but if he fails to obey he shall for ever be in a state of regret and sorrow.

And this Book of God's Knowledge is open to all mankind. It does not require men to feed God. He is above all feeding. It only requires men to be generous to one another and have faith in the One God and no other. There are no other gods. So that what is required of man is obedience to the laws of God (both spiritual and physical). He who obeys God is saved. He who obeys his own rebellious self against God's commandments is ruined. This is the essence of Islam and Muhammad has come to preach and teach this lesson. "There is no deity but GOD (Allah) and Muhammad is the Messenger of God."

## SIX

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# MUHAMMAD'S MISSION

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### THE PREACHING

**First Six Years :** Whilst Muhammad slept, after his return from Hira, Khadijah woke. It was now her turn to contemplate. She had known Muhammad for fifteen years as no other human being knew him. He was the most generous of all men, truthful, honest and devoted to the service of the poor and the weak. He was bound to lead his people from barbarism unto civilization, from ignorance unto knowledge, from hatred unto love, from darkness unto light, from death unto life. But who was this being that had filled the whole space for Muhammad and who had taught him those wonderful few verses which she also now recited.

She put herself in Muhammad's place and pictured to herself the whole scene and the agitation of Muhammad's mind, till she herself became agitated. To her, the loss of Muhammad's little finger was a loss greater than her life. She must do something to assuage and calm his mind if he again became agitated. His sleep, however, was a sleep of quiet happiness and she was happy too. But Love is not without fears. What would happen to him if he told the Quraish what he had told her? What could she do? She pondered. She must consult someone who was wise. At last she thought of Waraqa bin Naufal, her relative who had become a Christian and who had studied the Bible and probably translated portions of it into Arabic.

Seeing Muhammad still sound asleep, she went to Waraqa and told him as briefly as she could all that had happened and her love for Muhammad and her hopes for his future.

Waraqa was moved and said:

"Holy of holies! by Him in whose hand is Qaraqa's life, O Khadijah, if thou hast told me the truth, the great Law and Commandment has come unto him which



came to Moses and most surely he is the Prophet of this people. Tell him to be steadfast".

Quickly she returned home and found her husband still asleep. She now looked at him with hope, happiness and devotedness which her great soul possessed. Never had any man such a wife, never had any prophet such a companion. She looked on for some time. Suddenly he became agitated, his breathing became heavy, perspiration flowed from his forehead, he got up and she heard him say:

O thou mantled one!

Wake up and warn.

And so as to magnify thy Lord,

And so as to purify thy raiment

And so as to flee the abominations.

And bestow not favours to seek increase.

And for the sake of thy Lord persevere or therefor. (Quran, 74 : 1 to 7.)

Khadijah came to him with increased love and increased happiness and asked him to lie down and have more rest. His answer was: "O Khadijah, the time of sleep and rest is gone, Jibrail has told me to warn my people and to call them towards God and to His service. Whom shall I call and who will accept my call?"

**Khadijah's Support :** Khadijah worked hard to make his task easy for him and to make him calm. Then she told him what Waraqa had said and filled with enthusiasm and emotion, she declared her belief in One God and in Muhammad's prophet hood.

But she, like the Queen of Sheeba, had believed before this and her soul was above the worship and follies of her people. She was not the one inspired but she was his companion in inspiration.

After this event, whenever Jibrail came, she used to comfort the Prophet's head on her thighs and on her chest. She had no doubt, as she was an eye-witness of his revelations.

Some days after this, Muhammad went out to the Kaaba and met Waraqa bin Naufal there. When Muhammad had told him all that had happened, Waraqa said:

"By Him in whose hand is Waraqa's life, the great Law and Commandment has come to thee as it came to Moses. And surely they will belie thee, harm thee, expel thee, and fight thee. And if I lived to that day, I would certainly help God the help which He knows."

Then he approached Muhammad and kissed the crown of his head. Muhammad was convinced of the Truth of what Waraqa had said and the gravity of his task. How was he

to convert a people given to drinking and gambling, to fornication and looting, to killing each other and boasting? How was it possible for them to leave the worship of stones, images and idols on which they and their forefathers had now persisted for thousands of years? As yet he knew nothing of the troubles and trials of the prophets who had gone before him, but Waraqa's words were ringing in his ears: "They will belie thee, harm thee, expel thee and fight thee."

Khadijah was there always comforting him. She was a woman brought up in comparative luxury and ease. She was an angel in human form, but he wished the great angel Jibrail to enlighten him on things beyond the ken of a woman. But Jibrail delayed his coming. God has His own ways and His own fixed time for every thing. He let Muhammad wait and think out matters for himself. In this interval, every hour seemed to Muhammad to be a day and every day a year. The suspense lasted perhaps a week or so but it seemed to Muhammad to be ages. Man is man. And the charm of Muhammad's life consists in the fact that it is the life of a man carrying out the divine purpose. Had God been displeased with him? Had He forsaken him? Every lover thinks such things of his beloved one. Love has its fears. And with Muhammad the situation was so terribly fearful that he could not help himself. It was the excess of his love which was now working upon his heart. "God will never forsake thee," said Khadijah; "God will be thy Helper." Muhammad had no doubt about it, but the greater the anxiety the greater was the comfort when the assurance came. This was a lesson to Muhammad that in God's affairs superhuman patience and superhuman perseverance were the necessary elements of success. And although Muhammad was inspired as to what God wished him to do, the ways and means of carrying out His message were left to Muhammad. That was his part of the work. God would show him the path, but Muhammad himself had to walk it. It is so with every prophet. In the execution of God's commandments, Muhammad had to exercise his own faculties in the same way as other people do. He was liable to mistakes but God took upon Himself to correct his mistakes, if any, so that no one might be misguided. It was, therefore, necessary that Muhammad should think of the ways and means of carrying out God's message and that was the reason why he was made to cogitate during this interval of revelation. His soul as well as his mind was to be disciplined as no other soul and mind had been disciplined before. The greater the weight the greater the strength required to carry it. And Muhammad's burden was the heaviest ever put upon any man's shoulders. "O soul! it is better for thee to die than to be forsaken!" he would say to himself, and then he would turn to God and say, "O God, enlighten me." And his prayers were accepted. Jibrail came with thundering good news:

By the forenoon,

And by the night when it spreads its darkness.

Thy Lord (O Muhammad) has not forsaken thee,

Nor is He displeased with thee.



And surely the Future is better for thee than the Past.  
 And surely in time thy Lord will bestow on thee so that thou shall be satisfied.  
 Did He not find thee an orphan and give thee shelter?  
 And He found the pathless then He guided thee.  
 And He found thee in poor circumstances then He made thee a man of means.  
 Then as to him who is an orphan oppress him not thou then.  
 And as to him is a beggar scold him not.  
 And as to the blessing of thy Lord, then go on making mention (thereof).

(Quran, Ch.93.)

O! What glory and happiness is this? What a satisfaction and blessing from the One on High Glory of glories! Has man ever received such a message at such an early stage of his mission?

Muhammad is assured of himself. The Meccans may believe or the Meccans may refuse him or do whatever they like. His own future is assured. But the assurance carries heavy responsibilities. Muhammad is to bear up with all troubles. The reminder as to his being an orphan and a poor man implies that there are other troubles ahead but God will help him as He has done in the past. And all this is combined with the command that Muhammad must be generous and carry out God's message. "And as to God's favour make mention thereof." This favour is nothing but the revelation that he has received. He is not to slacken in carrying out his message as later on he was told:

O thou messenger!  
 Communicate that which has been sent down to thee  
 from thy Lord,  
 And if thou dost not (do it),  
 Thou hast not delivered His message (at all).  
 And God will shelter thee from mankind.

(Quran, 5:67.)

The agitation of his mind was relieved and Khadijah had been justified. The Prophet's mouth was enriched with smiles when he saw his beloved Khadijah. From this moment he would rely on God, entirely freed from all anxiety as to what men would do or what men would say. Was he not an orphan when God found in Abd ul-Muttalib and Abu-Talib good guardians for him? Was he not poor when God put his love into Khadijah's heart, and he became well-to-do?

The morning of his spiritual enlightenment and the glorious rest of his spiritual night: are not these witnesses of God's favours? And the future of his spiritual progress is going

to be better than his commencement. And so is the case to be with Islam. Carpers may carp, but God's Word goes on from strength to strength:

They wish to put out the light of God with their mouths,  
 And God is not going to stop till He has completed His light,  
 Averse though the disbelievers be.  
 It is He who has sent His messenger  
 With the guidance  
 And the true faith  
 That He may cause it to be on the top of all faiths,  
 Averse though the pagans be.

(Quran, 9: 32-33.)

The faith is firmly established in the hearts of Muhammad and Khadijah but nothing is perfect without practice.

So the angel comes and teaches them how to pray and what to say in their prayers.

O thou wrapped up!  
 Wake the night except a little-  
 Half of it, or make it a little less than that  
 Or make it a little more, and recite the Quran evenly  
 with clear recitation.

(Quran, 73: 1 to 4.)

Muhammad leads the prayers reciting the Quran bowing and bowing down and Khadijah accompanies him -Faith married to Purity-and God is their Witness. Faith begins at home, the Faith that is to prevail over all other faiths. While these two pray Mecca sleeps. No, not quite, there is a boy who finds out their secret. Who is he?

**Ali's Conversion :** Abu-Talib, Muhammad's uncle and erstwhile guardian had three sons, Ali, Jafar and Aqil and being generous and not rich he was now in very straitened circumstances. In order to relieve his distress, Muhammad had prevailed upon him to give Ali to be adopted as his son, and Muhammad had caused Abbas to adopt Jafar. So that, at this time, Ali was living with Muhammad and Khadijah. "To whom are you bowing down?" asked the boy. "To the One God Who is the Creator of the Universe; the One Who has no father, mother or son; Who is above all earthly connection; Who is Merciful and Generous towards all men," replied Muhammad. And Muhammad asked the boy to believe in Him. "I will consult my father," said the boy. But next morning he came up and said, "There is no need to consult my father. God created me without consulting my father why should I consult him in order to serve God?"

After Khadijah, Ali was the first convert to Islam and he was also the first boy to do so.



**Zaid's Acceptance :** Then Zaid, son of Harith, Muhammad's emancipated slave accepted Islam.

It was a good augury for Muhammad that those who knew him best believed in him first. They themselves were not inspired and it speaks volumes for Muhammad's personality, integrity and honesty that his household gave him its whole-hearted support. In fact, the secret of Muhammad's unparalleled success lies in the fact that those who came in most intimate contact with him and who might be supposed to know his failings, if he had any, believed in him and never forsake him. Thus proving without a doubt that he was the most sincere man who ever lived on this earth. In his whole life, there was not a single deserter from Muhammad's most intimate companions. He was so open and frank and faithful that none but the perverse could ever fail to believe in him after knowing him well.

**Abu-Bakr's Conversion :** In the days before his mission, Muhammad was a friend of Abu-Bakr bin Quhafa Al-Tayyimi. They used to visit each other and Abu-Bakr knew Muhammad to be a man of integrity, honesty and truthfulness. Abu-Bakr was a rich merchant. He was known amongst the Quraish as a man well-versed in their genealogy and a man of great influence and honour. He was not called Al-Amin or the Trustworthy but next to Muhammad he was the most trusted amongst the Arabs.

Muhammad had been thinking of approaching the Quraish on the subject of his mission and here was a chance to try one of the best of them. Muhammad took Abu-Bakr into his confidence and told him the whole story of his experience at Mount Hira and the visits of Jibrail at his house and he then recited the passages of the Quran which had so far been revealed to him and asked Abu-Bakr to believe in One God and to give up the worship of idols. To his most agreeable surprise, Abu-Bakr believed in him without the least hesitation or question. For this early acceptance of the Truth and for other reasons which will appear later on, Abu-Bakr earned the title of As-Siddiq — the Truthful. References to his work in the life story of the Prophet will follow in due course, but it is fitting to quote one passage of the Quran here which describes Muhammad's relation with Abu-Bakr:

And he who comes with the truth and confirms it

They are the people who practise reverence. (Quran, 39:33.)

Abu-Bakr proclaimed his submission to God and His Messenger amongst his own friends, and as they loved him dearly and never did anything without consulting him, the noble-minded amongst the Arabs were converted through him. He became the Messenger's messenger. His conversions included amongst other:

- (1) Othman bin Affan
- (2) Abd ul-Rahman bin Auf
- (3) Talha bin Ubaidullah

- (4) Sad bin Abi Waqas
- (5) Zubayr bin Awwam
- (6) Ubaidah bin Jarrah

**Secrecy of Early Converts :** When Abu-Bakr succeeded in obtaining a convert, the latter was taken to the Prophet, where he declared his Islam. The Prophet then taught him what was necessary. But prayer was one of the earliest duties imposed on all Muslims. Being comparatively few in number and being afraid of the opposition of the Quraish, the Muslims kept their faith secret at this time and they used to go out of Mecca to say their prayers. Muhammad was a kind father, brother and teacher to all of them. He woke up at night, said his prayers and recited the Quran. At day time he would attend the weak and the orphans and the poor and the beggars, and would help them in their difficulties with money, kind words and charitable deeds. He won their hearts. Some of the best amongst the Quraish believed and so did quite a number of the poor and the slaves. Everyone amongst his converts saw that he had come to emancipate their souls from the slavery of idol-worship and the serfdom of ignorance.

**The Quraish and Islam :** Three years passed in this way. Quite a lot of men and women had joined the new faith and the matter could not remain concealed any longer.

People began to talk about Muhammad, his new faith and the converts he had made. But the priests or caretakers of the idols paid little heed to this faith. They thought their deities, Al-Lat, Al-Uzza, Al-Manat, Isaf, Naila and others, to whom they made such costly sacrifices, would look after themselves and be victorious in the end. Those Arabs who had become Christians and Jews — and their numbers ran into thousands — had never been able to do them any harm. What could Muhammad alone do? So they thought, not realising the force and vitality of the new faith, and they slept in their slumbers.

**Open Declaration :** But God was not going to let them sleep. Time had come to wake them up and shake their superstitions in spite of themselves. God has an appointed time for every thing.

Li-kulli naba-in mustaqarr.

For every event there is an appointment... (Quran, 6:67.)

The appointed hour had come for Muhammad to enlighten his people as per Ibrahim's prayer, mentioned before, asking God to send a prophet amongst his descendants who would teach them the Book and the Wisdom and who would purify their souls. Hence God's command came:

And warn thy near relations. (Quran, 26:214)

and again:

Therefore declare to them openly what thou art commanded,  
And turn away from the pagans. (Quran, 15:94)



In order to carry out these commands, Muhammad gave a feast and invited his relatives to his house and called them all towards God. But his uncle Abu-Lahab cut him short and scattered the people and they went their way. On the morrow, Muhammad invited them again. When they had finished dining he said to them: "I know not any man amongst the Arabs who has brought you a thing better than I have. I have brought you what will do you good in this life and the next. And my Lord has commanded me to call you to it. Who amongst you will help me in this affair and be my friend, my adviser and my deputy?" Then they all turned their faces away from him and resolved to leave him. But Ali although he was a boy and had not yet attained his age of puberty got up and said:

"O Prophet of God, I will be thy help. I will fight him who fights thee." The Banu-Hashim smiled and some others laughed and turned their eyes from Abu-Talib to his son. Then the people left Muhammad making fun of him. But Muhammad was made of finer stuff than his countrymen had taken him for.

**Declaration at Mount Safa :** The chief characteristic of Muhammad's life was that once he made up his mind to do anything (after due deliberation, of course) he never stopped short of accomplishing it. His courage was absolutely superhuman. There is no other word for it. Mocked by his own relatives, he took himself to Mount Safa at Mecca one day, and called out:

"O ye gathering of the Quraish!

O ye gathering of the Quraish!"

The news went round, "Muhammad is calling you at Mount Safa."

The people gathered there and asked him, "What is the matter?"

He said: "Just consider this, if I told you there was an army at the back of this hill (waiting to attack you) would you believe me?"

They said: "Yes, you are the one without a blemish and we have never known you tell a lie."

He said: "Then I am a warner to you of a severe agony (from God for what you do), O ye Banu Abu ul-Muttalib, ye Banu Abd-Manaf, ye Banu-Zuhra, ye Banu-Taim, ye Banu-Makhzum, ye Banu-Asad! God has commanded me that I should warn my nearest relatives and I am not the master of any gain for you in this life or of any share in the next except that I ask you to say 'There is no deity but God (Allah)'."

Hearing this, his wicked and cruel uncle Abu-Lahab got up and said:

"Perish thou this very day, was it for this that thou hast collected us here!"

Muhammad was very much agitated at this curse but he said nothing except casting a sorrowful glance at his uncle. Abu-Lahab had disgraced his father's name and it was due to his orgies of wickedness that the Banu-Omayya had gained the upper hand at Mecca after his father's death. Muhammad was deeply stung by the venom of Abu-Lahab's cursed words, but God was not going to let Muhammad perish. Jibrail came immediately and comforted him:

Ruined are the two hands of the father of Fire-brands and ruined is he.

His wealth and what he earns avail him naught;

He shall soon be thrust into a fire full of flames. (Quran, 111: 1 to 3.)

**Quraish against Muhammad :** And now the fires of hatred, enmity and barbarity burnt fiercely in the breasts of the chief men of the Quraish, whose evil deeds sat heavily on their souls and whose bread and butter depended upon the worship of idols.

Abu-Sufyan, the leader of Banu-Omayya, Abu-Jahl of Banu-Makhzum, Abu-Lahab, Umm-i-Jamil (wife of Abu-Lahab) with others took upon themselves to oppose Muhammad tooth and nail and to let him have no rest.

But the voice of God had gone forth and everyone had heard the message: "There is no deity but God." At one blow all the shackles of Paganism were broken. People were free to believe in One God and no other.

Away with Habal, Lat, Uzza, Manat and all the other deities of the pagans, away with the fire-worship of the Magis, away with saint-worship" and away with all supposed sons and daughters of God. Man is free to communicate with the Creator without any intercessor, priest or wizard. The Soul of the Universe was calling to the soul of man, "There is no deity but I. Come to Me direct; I forgive all sins when ye come to Me; despair not of what ye have done in the past, in My presence and subject to My laws you become pure once again. I will give you everlasting freedom from sin and care. You shall be happy and I shall be pleased with you. But if you deny Me, your deeds be with you and I warn you of the consequences—the fire of regret that leaps out of guilty hearts and consumes them for ever and for ever, as long as I please."

The noble-minded amongst the Quraish obeyed the voice; the poor and the oppressed saw their salvation and believed. The caretakers of the Kaaba with its 360 deities now awakened to the danger that threatened them. They consulted together—, Abu-Lahab, Abu-Sufyan, Abu-Jahl and the rest of their kind.

**First Line of Attack :** A Poet amongst the Arabs was a great personage. They called their poets, Aba-Sufyan bin Harith, Amr bin As, Abdullah bin Zubayr.

These masters of pen composed lampoons and abusive poems abusing Muhammad and declaring him to be a liar and an impostor, just as the Christians have been doing



for many centuries calling Muhammad evil names. But these poems were barefaced lies and could have no effect. People knew Muhammad to be honest, truthful, just, kind, liberal and full of love for his countrymen. These lies of the poets increased nothing but the fervour and enthusiasm of the Muslims whom no trade and no worldly concerns could keep back from their love of God. They had tasted the favours of God and were above all petty conceits. Besides some of the Muslims could give the poets a tit-for-tat of their own coining and so the poets failed entirely to make any impression either on the Muslims or on the Unbelievers.

The Second Line of Attack by the Quraish.

**Demand for Miracles :** The first line of attack having been defeated, the Quraish thought of another trick. "If thou art true and from God on High," they said, "we will not believe in thee unless thou causest forth springs to flow out from the earth, or unless there be gardens for thee for dates and grapes so that thou shouldn't cause to flow in the hollow thereof streams gushing forth; or thou causest the sky to fall down, as thou supposest, in solid parts upon us; or thou bringest God and the messenger-spirits as (thy) sureties (lit., face to face); or that there be for thee a house made of gold or that thou ascendest into the sky; and we will not believe in thy ascension either, unless thou bringest down upon us a book which we can read."

To this the reply from God was:

Say: "Glory be to my Lord; am I aught but a human being, a messenger?"  
(Quran, 17:93.)

The unbelievers were not asking for miracles or signs to be convinced of the truth of Muhammad's message; they were putting forth questions merely to wrangle. They were materialists who did not believe in a future life and their demands were of wealth and power or of the insolent talk about bringing God and His angels before their eyes. "When will the Hour be?" was one of their standing questions. To this the answer always was, "God alone knows its appointed time."

"Revive the dead," they said, "or bring the miracles performed by Moses." "All miracles are in God's command," was Muhammad's reply. The reason for their foolish demands being refused by God was His kindness towards them; for, once, this kind of demand is fulfilled and people do not believe, there is an end to the argument and God destroys the unbelievers. God did not wish to destroy the Arabs and hence His refusal of their demands.

**Real Miracles :** But the whole Universe and every single article of God's creation is a sign or a miracle. Can you (the Quraish) or any other beings create a single fly with all its wonderful parts, eyes, wings, legs and senses? Look at the sun, the stars, the earth and the moon. Can you or any of your deities create them or their motions and laws to which they are subject? Look at the wonder of the succession of day and night and its workings on your lives. If the

day became permanent where would you find shelter from the heat of the sun or if the night became everlasting what would become of your fields, gardens and produce?

Think of yourselves. Can you govern your own digestion, circulation or breathing? Think of your minds. Was thought and feeling created by you? or, is it the work of God?

Think of the produce of the earth. Who orders the rain and the sun and the moon which help in bringing forth this produce or is it all your doing or the doing of your supposed deities? Think of the changes of seasons and winds. Who has the ordering of all these things? God or you? By whose laws do the ships sail in the seas and the birds fly in the air? Who creates and recreates — your deities who have no power to do good to themselves, or God?

**What is Islam?** Think ye people singly or in parties and if you are true to yourself you will find that what Muhammad puts before you is the Truth. There is but One God-the Ever-Living, the Merciful, the Creator and Maintainer of the Universe and all that there is in it. He is Unique, no children has He, nor parents, and there is none like Him at all. Obey Him and love your brethren, do justice and avoid all that is shameful, disgraceful and dishonourable. Be clean both in mind and body. Love your parents, serve them and be generous to your relatives. Feed the poor, the traveller, the orphan and the distressed. Do no harm to man or beast. Kill neither your children nor anyone else (except for offence against mankind). He who kills one man unjustly kills all mankind, so to say. He who saves one man's life saves all mankind from disgrace. Exceed not in revenge the limits prescribed by reason. Commit no indecency. Be moderate in spending wealth and waste nothing. God loves not the extravagant, unjust or the breakers of God's peace. He who is the most virtuous amongst you is the most honourable in the sight of God. Be humble in your dealings with mankind. Pride is man's enemy. Suppress your anger when you are angry. Look after the property of the orphans and devour it not unjustly. Women have their rights against you as you have your rights against them. Deal with them with fairness and love. Whatever you do, you will find before your eyes. Your good actions will be your paradise and your evil ones will be your hell. God will multiply the good actions but He will not multiply the evil actions you commit. He is Just as well as Generous. He forgives all sins provided you repent before death overtakes you and you believe in Him. When you are face to face with death and have not earned any good or have not believed in God at all, then it will be too late for you. Therefore, repent now and do good. Muhammad is not the father of any of your men but only the seal of the prophets. He confirms all that has gone before and completes the law.

**Holy Quran a Miracle :** Say: "You may believe it, or you may disbelieve (it);

Surely as to those who have been given the knowledge before it, when they hear it recited to them, they fall down upon their faces adoring.'

And they say: "Glory be to Our Lord, the promise of Our Lord was bound to be fulfilled."  
(Quran, 17 : 107-108.)



But the majority of the Quraish were not prepared to believe. They had no faith in the future. And how could they? They who were given to drinking, gambling and killing. A future life for such a people is too terrible to think of. They wanted miracles, and knowing that miracle had been denied to them they waxed loquacious. "Well," said God, "here is the Quran, not yet fully completed. You are proud of your powers of eloquence and poetry. You say your poets are possessed by supernatural beings whom you call Jinn. Collect all your poets and all your speakers and ask them to produce a single chapter like this Quran."

Say: "Surely, if all men and jinn combined to bring the like of this Quran,

They would not be able to do so, Even if some of them were to back the others.  
(Quran, 17:88)

And the Quraish had their mouths closed. They had demanded a miracle and it was there. Muhammad was illiterate, they all knew that. Here was what he said was from God. If he was wrong, they could certainly compose something equal to, or better than, what he had produced. For the beauty, force and sweetness of its language; for the clearness, depth and profoundness of its significance; for the charm, vividness and magnificence of its smiles, metaphors and figures; for the immediate, penetrating and lasting effect of its admonitions, it has no rival in any language ancient or modern. The Quran disarmed all critics and all rivals. Many an enemy of Muhammad and Islam came to him with evil intentions and after hearing him recite the Quran, went back a believer. If any one disputes regarding this miracle of the Quran, let him try and compose a single Sura or Chapter like that of the Quran.

No one ever shall be able to do that.

**Threats, Inducement and Persecution :** This was the fifth year of Muhammad's mission and he was now, by God's commandment, declaring the worship of idols to be an unpardonable sin for one who died therein. People were flocking to him and believing in him. The Quraish, or rather the headmen of the Quraish whose leadership, according to their ideas, was being challenged, were perturbed. Islam was spreading and it meant ruin to their fame. They still had one hope. Abu-Talib had not followed Muhammad in his faith. Pressure might be brought upon Muhammad through Abu-Talib. A deputation headed by Abu-Sufyan bin Harb waited upon Abu-Talib and they said:

"O Abu-Talib, the son of thy brother has abused our deities, found fault with our faith, has made fools of us and declared our ancestors to be in error. Therefore either prevent him from doing all this to us, or leave him and us alone to settle this matter, for in this respect thou art as much against him as we are, and we will suffice thee against him."

Abu-Talib spoke to them very politely and turned their wrath away as best as he could. And Muhammad went on calling people to God with all his might and all his persuasiveness.

The Quraish consulted one another again regarding Muhammad and revisited Abu-Talib taking with them Amr bin Walid bin Mughira, one of the handsomest and broad-chested youths amongst the Quraish, and said to Abu-Talib:

"Take this young man as your son and surrender Muhammad to us."

Abu-Talib refused this. And Muhammad went on with his mission as before. For a third time the Quraish deputation under Abu-Sufyan bin Harb went to Abu-Talib and said:

"O Abu-Talib, thou art a man of age, nobility and position amongst us, and we have wished thee to forbid the son of thy brother and thou hast not done so. And by God, we cannot bear this abuse of our forefathers, this making fools of ourselves and finding fault with our faith. Either thou prevent him from doing this to us or something will befall thee and him until one of the parties dies."

This was an open declaration of war by the Quraish against Muhammad and was never withdrawn till the truce of Hudaibiya in the seventh year of the Hegira. People who accuse Muhammad of fighting the Quraish forget that the Quraish were the aggressors and that during all these years Muhammad had no option but to defend himself and his followers. This declaration of war was renewed by the Quraish time after time, and if Muhammad took the initiative on some occasions from Medina that was not because he was the aggressor but because, if he and his followers were to survive, there was no course open to them other than what they adopted, (but more of this hereafter).

**Muhammad's Answer to Abu-Talib :** The third visit of the Quraish to Abu-Talib put him in a most difficult position. He saw loath to be separated from the Quraish, much less to incur their hatred and enmity. He was poor and could not afford to go against them. On the other hand, he loved Muhammad better than his own sons and was most chivalrous in character. His mind was torn in two, the love of his nephew pulling it one way and the faith of his fathers and the love of his people the other way. He was unwilling to give up either. What was he to do?

He sent for Muhammad, explained to him all that had happened, and said: "Get me and thyself out of this difficulty and make not my affair unbearable for me."

If the situation was unbearable for Abu-Talib, it was more unbearable for Muhammad. Here was the last resource of help on earth and it was going to be withdrawn. So it appeared. Muhammad thought of his followers and the dangers they had undertaken in following him and renouncing their ancient faith. Could he forsake them? No. He thought of his beloved Khadijah who had stood by him and comforted him. Could he be weaker than she? Certainly



not. And above all he thought of God Who loved him and Who had promised to make his end better than his beginning. He looked at his uncle with the look of love and determination, and said: "O my uncle! By God if they put the sun in my right hand and the moon in my left in order that I may give up my work, I will not do so. I will go on till God help me or I die in the effort."

And the chivalry of the old man was victorious over his earthly concerns. He loved a brave man and the reply of his nephew pleased him though he himself was not a Muslim. In his own mind, he must have considered it to be the height of cowardice to surrender his nephew to the Quraish. He would never do it. "Come near me, my nephew," he said. And when Muhammad had done so he said:

"O son of my brother, preach what thou lovest. By God I will never surrender thee for anything."

And Abu-Talib called all the Banu-Hashim and Banu-Muttalib and told them what had happened and of Muhammad's determination. He told them that it was their duty to defend Muhammad against his enemies amongst the Quraish. They all agreed except Abu-Lahab who threatened them with the long-standing enmity of Banu-Omayya against Banu-Hashim and his own opposition to Muhammad. But Muhammad's words carried the day. Friend and enemy alike were saying: "If you put the sun in my right hand and the moon in my left in order that I may give up my work I will not do so." It heartened his friends and it frightened his enemies who were now burning in their own fury at their reverse. They had fully expected that Abu Talib and Muhammad would be separated from each other by their last move. But uncle and nephew were cemented, more than ever before, in love and mutual support.

**Persecutions of Muhammad and His Followers by Enemies :** The enemies of Muhammad were now thoroughly determined to leave no stone unturned in doing him harm. Waraqa had prophesied that they would belie him and do him harm. The uttering of lies against him had been useless, and the second stage had begun. He and his followers were subjected to all kinds of harm both mental and physical. The Quraish tried to make life absolutely unbearable for him and his followers.

**Bilal's Faith and Torture :** Muhammad had a negro convert who afterwards used to call people to prayer and was named Bilal. He was a slave of one Omayya bin Khalaf. The latter was angry with Bilal on account of his conversion to Islam but the slave would not give up his new faith. His master used to lay him down on the sand in burning sun and put a stone on his chest so heavy that the slave could not move. When the slave (Bilal) was asked to renounce his faith, he only said "Ahad, Ahad" (One, One - meaning God). One day Abu-Bakr witnessed his torture, bought him from his master and emancipated him. Abu-Bakr bought and emancipated many other slaves including a female slave of 'Urwa bin Khattab before the latter had become a Muslim. Another woman is said to have been beaten to death

by Umar or by Abu-Jahl because she would not give up her faith. Even those who were free were not immune from the beating and vilification of their enemies. The Prophet was not left alone. Ummi-i-Jamil, wife of Abu-Lahab, used to throw night-soil in front of his house, and every day he had to remove it and clear the place; and wherever he went she threw thorns on his path.

And this kind of torture went on for years. This was one of the hardest times of the life of Muhammad and his followers. The Prophet never abused his enemies, never cursed them or asked God to curse them or destroy them. In this manner he was more tolerant and more forbearing than all the prophets who had gone before him with the single exception of Ibrahim.

The more Muhammad, and his followers were tortured the greater was their faith in God and the greater their perseverance in the Path of God. The souls of his followers were filled with the words: "If they put the sun in my right hand and the moon in my left in order that I may leave my work I will not do so. God will help me or I shall die in it."

To the followers of Muhammad, all kinds of troubles and tortures, even death itself, became easy. The words of the Quran and the example of Muhammad had made every convert a hero and every slave a better man than an emperor. They understood that the secret of life was happiness in communication with the Spirit of the Universe, and, compared with this, all else was a mere nothing. The Love of God had filled their hearts and illumined their souls. The Quran and Muhammad were living miracles.

**Abu-Jahl's Abuse and Hamza's Conversion :** The persecutions of Muhammad and his followers became so serious that Banu-Hashim were forced to interfere on his behalf. One day, Abu-Jahl passed by Muhammad and, whilst doing so, teased him, abused him and his religion and uttered unmentionable words. Muhammad turned away from him without saying a single word. Hamza, his uncle and foster-brother, heard of this abuse. Hamza was a powerful, brave man who used to earn his living by hunting wild animals and birds. On this particular day, on his return to town, he went to the Kaaba but did not salute or speak to anyone as he used to do. Instead, he went straight to where Abu-Jahl was, caught hold of him and, with a blow of his bow, broke Abu-Jahl's head. Some of the tribe of Banu-Makhzum were going to assault Hamza and help Abu-Jahl but the latter stopped them acknowledging that he had abused Muhammad in very filthy language. There and then Hamza declared his faith in Islam and made a covenant to help Muhammad and to die in the cause of Islam.

**Diplomatic Persuasion for Muhammad and Its Failure :** Hamza's conversion to Islam was the direct consequence of the persecution of Muhammad by the bitterest enemy of Islam- Abu-Jahl. Something else must be tried as neither threats nor persecution were of much use. This was the suggestion of Utba bin Rabia, one of the leaders of the Arabs. They consented. Utba went to Muhammad and said:



"O son of my brother, thou hast a great position amongst us being of noble descent, but thou hast brought forth such a serious matter as has divided our community. Listen to me, I will propose thee certain matters hoping that thou wilt accept one of them. If thou desirest wealth by this work of thine, we will collect together so much wealth and hand it over to thee that thou wilt be the wealthiest amongst us; and if thou desirest honour we will make thee our chief so that we will never decide anything except with thy wish; and if thou wishest to be a king we will make thee king over us. Then if thou agreest to this opinion which I have brought before thee, we will do what thou desirest and we will spend our wealth in thy wish till we have none left."

When Utba had finished, Muhammad began reading out chapter 45 of the Quran. He had not read more than 13 verses thereof when Utba was so impressed with the Word of God that he shook with fear and stopped Muhammad from reading any further. He knew at once that bribes were utterly useless against Muhammad. As a matter of fact, He was converted to Islam at heart. He came back and told the Quraish to leave Muhammad alone. "If Muhammad succeeds in his work, it will be your success. If he dies, you will be rid of him."

"You have been bewitched by him," said the Quraish; but Utba did not budge from his opinion.

**Emigration to Abyssinia :** This was the end of the fifth year of Muhammad's mission and events had crowded so much that historians are unable to say which was first and which was second. Threats, persecutions, embassies, counsels, abuse, beating and frightfulness and persuasions were tried one after the other or one before the other without effect and without success. Somewhere in the middle of the year, life became so utterly unbearable for Muslims at Mecca that Muhammad advised them to leave Mecca and go somewhere else.

"Where shall we go?" they asked.

"Go to Abyssinia, the country of the Negus, he is a just king; and live there till God opens out for you a way therefrom," said Muhammad.

At first eleven men and four women left stealthily and settled in the kingdom of the Negus. Then it was rumoured that the Muslims were freed from the persecution of their enemies at Mecca and some returned but finding things worse than ever before. They went back with others totalling eighty men not counting women and children, and the majority of them remained there till after the Prophet's own emigration to Medina when they returned. This emigration to Abyssinia is the first one in Islam.

Some of the famous names amongst the emigrants are:

- (1) Othman bin Affan (afterwards the third Caliph) and his wife Ruqayya, daughter of the Prophet by Khadijah

- (2) Abu-Hudhaifa bin Utba
- (3) Uthman bin Mazun
- (4) Abdullah bin Masud
- (5) Abd ul-Rahman bin Awf
- (6) Zubayr bin Awwam
- (7) Musab bin Umair
- (8) Amir bin Rabia
- (9) Suhail bin Baida
- (10) Jafar bin Abu-Talib

These were all eminent people and their emigration shows that even they were being molested beyond their capacity, and were unable to protect themselves at Mecca.

The enemies of the Muslims gave chase to the first batch of emigrants but as luck would have it, the ship in which they were embarked sailed before the Meccans could overtake them. Jafar bin Abu-Talib was one of the last to emigrate. It appears that the Muslims emigrated in several parties and as stealthily as they could manage for fear of their enemies.

The oppressors of the Muslims could not view this emigration in peace. They were now bent on destroying the Muslims who were, as yet, utterly helpless and absolutely unarmed. The unbelieving Meccans were ill at ease with such a large and influential number of their countrymen being sheltered in a neighbouring country. They lost no time and sent two of their best men Amr bin As and Abdullah bin Rabia as their ambassadors to the Negus. The Meccans had a commercial treaty with the Negus and had some say in his country. The ambassadors took costly presents to the courtiers and patriarchs of the Negus hoping to win them over to their side by these presents.

The ambassadors were presented to the Negus, and after the usual ceremonies and the offering of gifts of the Meccans they said:

"O king, a number of our renegade slaves have come to thy country. They have split up the religion of their people and have not joined thy faith. And they have concocted a new faith which we know not, nor dost thou; and we who are some of the noblest amongst them on account of our descent and our relations, have been sent to thee that thou mayest return them to us, for our people know best how to instruct them and to teach them a good lesson."

The ambassadors had by means of their bribes caused the patriarchs of the Negus to suggest that the emigrants be returned to the Meccans without their being heard in reply to the charges of the Meccans but the Negus refused to follow their advise and sent for the emigrants. When they came, he asked them:



"What is this religion of yours by means of which you have caused a split amongst your people whilst you have not joined my faith nor any other faith."

*Jafar's speech to the Negus* : Jafar stood up and replied: "O king, we were an ignorant people; we used to worship idols and eat dead bodies, and we committed indecencies and cut our own uterine relations. We trespassed on our neighbours and the strong amongst us devoured the weak.

"We were in this condition, when God sent us a messenger of our own whom we knew to be noble by descent, truthful, honest and chaste. He called us to God that we might declare His Unity, serve Him and leave all those deities whom our forefathers used to worship-deities made of stones. He commanded us to speak the truth, to pay back our trusts, to unite our relatives, to treat our neighbours with goodness and to restrain from things forbidden and from bloodshed. He forbade us all indecencies, lies and the misappropriation of the property of the orphans and the libelling of virtuous women.

"He commanded us to serve God and to join no one in His service and he commanded us to pray, give alms and to fast. So we believed in him and followed him in what he brought us from God; we served God alone, we made lawful what he declared to be lawful and unlawful what he declared to be unlawful for us. But our people became our enemies and tortured us and put difficulties in the way of our faith so that we might revert to the worship of idols and that we should permit all the evils that we used to permit. At last, when we were oppressed and tortured beyond our power we left our country and chose thee above others and sought shelter in thy neighbourhood and we hope that thou wilt be just to us."

The Negus was so impressed with these words that he asked Jafar to recite some of God's revelation and Jafar recited the opening verses of the Chapter called Mary (No 19). When the patriarchs heard that, they were greatly impressed and said: "These words are from the same source as the words of our Lord Jesus".

"Yes," said the Negus, "these words and what was given to Moses are from the same niche, get ye (Meccans) gone; by God, I will never surrender them to you two".

On the morrow, the two ambassadors again went to the Negus and said: "They (meaning the Muslims) make serious charges against Jesus." The Negus sent for them and asked them what they said about Jesus. Jafar again replied:

"We say as to him what our Prophet has taught us to say, viz., 'He is the servant of God and His Messenger and His Spirit and His Word which he sent to the virgin Mary'". The Negus took a piece of wood and drew a line on the ground and said, "I am very happy to say that there is no more difference between your religion and mine than this line."

Thus the truth was made clear to the Negus, and some say that he became a Muslim. Anyway, the Muslims found peace and prosperity in his country and lived there happily for many years till they returned to Medina.

*Conversion of Umar and False Accusation against Muhammad* : It has already been stated above that part of the first batch of the Muslim emigrants to Abyssinia returned to Arabia but had to re-emigrate on account of increased persecutions. The cause of the return of the Muslims is one of the most notable events in the history of Islam.

At Mecca, about this time (the 6th Year of Muhammad's mission) there lived a man called Umar bin al-Khattab. He was about thirty-five years of age and in the full vigour of manhood. He was a man of great strength of body and mind, intelligent, quick of action, and very proud, a man who could challenge and beat any of his contemporaries. He was, besides, a patriot who loved his relations and his people most dearly. He was one of the bitterest opponents of Islam and excelled others in torturing and vilifying Muslims. When he saw people emigrating to Abyssinia, his anger knew no bounds. To his mind, Muhammad was the cause of all this splitting up of his people and an end must be put to his life. He or Abu-Jahl had, it is related, already succeeded in killing a woman who would not renounce her new faith and had tortured others till they could hardly breathe. Muhammad had in these days taken a house near Mount Safa where he used to congregate with his friend Abu-Bakr, his uncle Hamza, Ali bin Abu-Talib and a few others. Umar knew of this congregation, took up his sword with the intention of killing the Prophet so that he (according to his own view) might rid the Arabs of the root of the disturbance which had separated family from family, relation from relation and man from man, nay a man from his own soul. So he thought, little realizing that Islam came to unite family to family, man to man and every man's soul to that of God.

On the way, Umar met Nuaim bin Abdullah, who either guessed or found out what Umar was about and who said to Umar:

"O Umar, thy soul has deceived thee from thyself, dost thou think that Banu-Abd-Manaf will leave thee to walk on the surface of the earth after thou hast killed Muhammad? Why dost thou not first look to thine own family and put them right?"

The fact was that his sister Fatima and her husband Said bin Zaid had both become Muslims. When Umar knew this from Nuaim, he turned back towards their house and went in. Someone, inside there, was reading the Quran. When they knew of Umar's coming they hid the reader and Fatima also hid the writing:

"What was this that I heard?" he said, and when they said "nothing", he yelled at them: "I know full well that both of you have followed Muhammad in his faith."

And he caught hold of Said; Fatima stood up to help her husband but Umar struck her and broke her head. Then husband and wife were both moved deeply with anger and yelled back at him, "Yes, we have believed, do what thou canst."



And when Umar saw blood flowing from the head of his sister, he was agitated and his love for his family ties overpowered his anger, he became gently and asked his sister to hand him the writing which they were reading. When he read it, his face changed and he was ashamed of what he had done. He read and re-read the writing and was deeply moved by the beauty of the words and the nobility of thought conveyed therein. His mind softened towards Muhammad and his soul was satisfied and his natural goodness triumphed over his passions; he went straight to the house where Muhammad was with his companions with the naked sword still drawn in his hand. When he reached the house of Arqam where the Prophet was, someone said: "Here comes Umar with a drawn sword."

Hamza who was present said, "Let him come in: if he comes with good intentions, well and good, otherwise I will strike off his head with his own sword."

As he entered the door, the Prophet got up from his seat and held him by his cloth saying, "O Umar, wilt thou not give up thy resistance" or as some say "With what intention?" Umar replied: "O Prophet of God, I have come to declare my faith."

Muhammad and his companions were almost beyond themselves with joy and they shouted "Allah-o-Akbar, Allah-o-Akbar," "God is Great, God is Great" rang so loud that the hills echoed the sound and the whole of Mecca was stirred up with anger or joy according to the recipient's mood and faith.

In no case, did an Arab listen to the Quran impartially without either becoming a Muslim or being convinced of the superiority of the Quran over all other compositions. What were the words that had moved Umar? The following verses speak for themselves:

Whatever is in the heavens and the earth declares the glory of God,  
 For He is all-Mighty, all-Wise  
 To Him belongs the kingdom of the heavens and the earth,  
 He causes life and He causes death,  
 For He is Capable of doing all He pleases.  
 He is the First and the Last, the Apparent and the Hidden,  
 For He knows all things  
 It is He who has made the heavens and the earth into six periods and then remains firm in His power.  
 He knows what goes down into the earth and what comes out therefrom,  
 And what comes down from above and what rises thereto.  
 And He is with you wherever you be,  
 For God sees what you do.

To Him belongs the kingdom of the heavens and the earth..

And towards God is the return of all affairs.

He merges the night into the day and He merges the day into the night.

And He knows what is inside the breasts.

Believe ye in God and His messenger....."

(Quran, 57: 1 to 7)

It was at these words that Umar declared his faith: "I bear witness that there is no deity but God and that Muhammad is His Messenger."

Thus was the power of the Word of God and the goodness of the Messenger of God becoming victorious over all oppositions and over all obstacles.

**The Cause of the Return :** Umar was a man of action and resolution. His conversion took place after the emigration to Abyssinia. He now began to fight for Islam with the same vigour as he used to fight against it. Up till now, the Muslims used to conceal their prayers and had to go out of Mecca long distances to pray together in peace'. Umar overcame the opposition of the disbelievers and prayed near the Kaaba and so did the other Muslims with him. The news of this liberty went to Abyssinia and Muslims there thought that the enemies of Islam had come to terms with the Muslims but it was not so. On their return, they were disillusioned and had to go back.

Some European historians have made this occasion the cause of scurrilous attacks on the Prophet by saying that whilst reciting Chapter 53 at the Kaaba in the presence of the disbelieving Quraish, he (the Prophet) interpolated two verses in favour of the deities of the Meccans and that the Meccans joined him in bowing down before God and that on the Prophet becoming conscious of what had happened he renounced those two verses on the morrow. The whole story is, from beginning to end, a tissue of lies. The Chapter in question denounces these deities. How could it possibly contain anything in their favour? The verses run as follows:

Have you then considered al-Lat, al-Uzza

And Manat, the third, the last?

Are there males for you and for Him females?

A most unfair division that!

They are nothing but names which you have given them, you and your forefathers;

No authority has God sent down for them,

They follow nothing but a guess and what their souls desire...

(Quran, 53: 19 to 23).

That the story against Muhammad is false is proved by the fact that these verses follow immediately to others which declare that Muhammad says nothing out of his own mind and that all he says in the Quran is revealed to him by God. In fact, this chapter No 53 which



describes Muhammad's Miraj which took place about the end of the 10th year of his mission had not been revealed when the first emigrants returned from Abyssinia. For the man who had declared that he would not give up his work for any kingdom on earth to have made any concession in the conception of Godhead is an unthinkable idea and against the whole tenor of the Quran. The enemies of Islam fall back on the excuse that Muhammad having made the concession then immediately withdrew it. Who can believe such tales, especially after Islam had had the support of Umar and Muslims had begun to pray openly in the Kaaba?

**Renewed Persecutions :** The humiliation and dismay of the unbelievers of Mecca on the return of their unsuccessful ambassadors from Abyssinia may well be imagined. They knew now that Muhammad was on the Right Path.

But their pride blinded them to the Truth. Even if the Quran was the Truth, they said, why was it not sent to some great dignitary of either Mecca or Medina? People who had been ready to dip their fingers in blood and who were ready to die over such a small affair as the placing of the Black Stone in position when the Kaaba was being re-built could not possibly be made to agree to the whole fabric of their religion being pulled down by one man. The life-and-death struggle between Muhammad and the unbelievers became inevitable. From now onwards they regarded him as an enemy who must be annihilated. And had not God been on the side of the Truth, Muhammad could not have survived such enemies.

**Banu Hashim Besieged :** The unbelievers held a council of war and finally agreed to boycott and excommunicate not only Muhammad and the believers but all the tribe of Banu-Hashim and Banu Muttalib. They, therefore, wrote out an agreement which was signed by all the enemy tribes of Muhammad and was hung up in the Kaaba. It read somewhat as follows:

"Don't have any marriages with any of them; don't buy from them or sell them anything".

They considered that this negative policy would starve Muhammad and his followers and would surely have better effect than oppression and injury. But these also continued. For two to three years, Muhammad and other Muslims together with Banu-Hashim and Banu-Muttalib were besieged in the ravines of Mecca. This was the first month of the Arabic year, viz, Muharram, in the 7th Year of Muhammad's mission. In this book the details of the cruelties suffered by Muslims have not been described in detail but other events which are greater value have been described more fully than in most other biographies of the Prophet.

Before proceeding to the next chapter, it is necessary to mention a few facts which stand by themselves and do not form part of the chain of events unfolded above.

**Holy Quran and the Quraish :** The greatest obstacle which the unbelieving Quraish had in their struggle against Muhammad was the Quran. They could torture him, strangle him and do all kinds of harm to his followers but they could not meet the challenge of the Quran.

It was the Quran that converted Umar bin Khattab and that disarmed Muhammad's opponents when they went to dissuade him from his faith. If Muhammad succeeded in establishing the Quran to be the Word of God, as he proclaimed, then it was all over with the unbelievers. They explored all kinds of avenues to bring Muhammad to book but failed miserably. Their first allegation against the Quran was that it was taught to Muhammad.

Holy Quran Alleged by Unbelievers to be Taught to Muhammad : But by whom? A false witness and a false claimant have to tell lies to maintain their suit. It was so with the unfortunate unbelieving Quraish.

Muhammad used to visit a Christian named Jabir or Zubayr. Jabir was not an Arab but that made it all the easier for the Arabs to allege that it was Jabir who taught Muhammad what Muhammad alleged was revealed to him by God. They expected in this way to make people believe that Muhammad was a liar. The answer to this from God was:

And most surely We know that they say: "None but a man teaches him."

The mother-tongue of the man whom they refer to is foreign,

And this (Quran) is (in) clear Arabic tongue. (Quran, 16: 103..)

So much so, that even the Arabs could not themselves produce anything like it. The unbelievers were out of court once again.

**Conversion of Tufail Al-Dausi :** About this time there was a great Arabic poet famed for his wisdom, nobility and influence amongst the Arabs. He had heard of Muhammad's name and came to Mecca. As soon as the unbelievers heard of this, they flocked to him and told him about Muhammad being a wizard, an enchanter who bewitched everyone by his speech and warned him not to speak to Muhammad. Forewarned is forearmed and they thought it their duty to warn Tufail. But Tufail was not a fool. The more the Meccans spoke against Muhammad the greater was his curiosity. He said to himself, and might have done so to the unbelievers: "By God, I am a poet and an intelligent man I can find out what is good or bad and what is right or wrong. If Muhammad is an impostor, I am the man to catch him out and to decide whether what he says is taught to him by someone else who is a foreigner. I will go and hear him for myself and he went. Muhammad received him and as usual recited, the Quran to him. Tufail believed immediately, and went back to his people and preached Islam there quite independently from any help from Muhammad, carrying with him nothing but portions of the Quran which had been revealed so far. Most of his people became Muslims and they joined Muhammad after Mecca had been conquered by Muhammad. Some biographers state that this conversion took place in the 11th Year of Muhammad's mission.

**Conversion of Christians :** There were many others who believed just as Tufail had believed. Conversions, however, were not confined to idol-worshippers. Whilst Muhammad



was still at Mecca, a deputation of twenty Arab Christians came to him and heard the Quran and believed. They not only believed but confirmed that he was the Prophet already foretold by Jesus. The unbelievers at Mecca were filled with anger and abused these new converts in these words:

"May God destroy your beasts of burden. You were sent by your fellow-believers whom you left behind to bring news of this man (Muhammad). You are not content to visit him but you must believe and confirm him as well. Fie on you."

But this saying did not prevent the new believers from following Muhammad and believing in Islam. In fact, it increased them in faith. They also went back and preached Islam to their people. It is with regard to such people that God says:

Say: "You may believe it, or you may disbelieve (it); Surely as to those who have been given the knowledge before it, when they hear it recited to them, they fall down upon their faces adoring."

And they say: "Glory be to Our Lord, the promise of Our Lord was bound to be fulfilled." (Quran, 17 : 107-108).

Abu-Sufyan, Abu-Jahl and Al-Akhnas : It is stated that even such great slanderers as Abu-Sufyan, Abu-Jahl and Al-Akhnas bin Shariq went stealthily at night and heard Muhammad recite the Quran in his own house but having met one another by accident on their way back they were ashamed of themselves and they swore that they would not do so any longer. Like thieves they came and like thieves they returned. But even so, Abu-Sufyan was destined to become a Muslim. God had, however, sealed the heart of Abu-Jahl and he was killed fighting against Muhammad at badr. Abu-Lahab died of fever seven days after hearing of the Battle of Badr. Whilst Umar was still an unbeliever, the Prophet had prayed to God, "O God, make Umar bin Khatlab or Abu-Jahl a Muslim." His prayer had been heard and Umar had become a Muslim and the Prophet had a forevision of Umar's conversion and so was not afraid to meet him when Umar went to his house (called the house of Arqam) with a naked sword.

Muhammad's Hard Work in Carrying Out the Message : Muhammad had been sent to proclaim Islam and invite people to the service of One God. He was not to be blamed if they refused his message but he was very eager to obtain converts. His idea at this time was to convert the whole of Arabia. This extreme earnestness on his part brought some mild reminders from God, a few of which might be noticed here. They all belong to the period of Islam before the emigration of Muhammad to Medina, now known as Hijrat, took place.

First, God lays down the general principle in reply to the unbelievers:

Then are the messengers responsible for aught except a plain delivery (of their message)? (Quran, 16 : 35)

Two verses further on says God:

Even if thou (O Muhammad!) strivest hard for their guidance,

Yet surely God guides not those who go astray,

And for them there is no helper (Quran, 16 : 37).

Chapter 16 is one of the Meccan Suras of about the time we have been describing in the latter part of this chapter. But even earlier than this. God had said:

Thou art not a superintendent over them (Quran, 88 : 22)

And then again:

Surely We have sent down this Book upon thee for the use of mankind with the truth;

Then he who is guided is guided for the good of his own soul,

And he who is lost is lost against himself then.

And thou art not a guardian over them. (Quran, 39 : 41)

When the unbelievers pressed Muhammad hard for miracles, God told him that miracles were in the hand of God and that infact every thing had its appointed time, and it was not for any Messenger of God to produce these miracles except with the permission and foreknowledge of God:

In any case thy business is to carry out the message. And it is Ours to take the account. (Quran, 13 : 40)

But even then, Muhammad would let himself have no rest, and day and night he was in search of the seekers after truth. It has been stated above that Muhammad wished all Arabs to be saved from perdition. In fact, he wished all mankind to believe. But God does not force people to Heaven:

And had thy Lord wished so,

Surely all on this earth had believed together.

Wilt thou then compel men until they become faithful? (Quran, 10:99)

A finer tribute to Muhammad's work than this is impossible. The impossible was to his mind possible. He had, however, to bow to God's will.

As to the Christians, he nearly killed himself for their sake. He loved them as no one has ever loved them before or after.



Then it may be thou wilt strangle thyself with grief on their account,

If they do not believe in this Quran (lit. news).

(Quran, 18:6)

This verse refers to Christian especially. Truly Muhammad was sacrificing himself for the sake of mankind. He had absolutely made up his mind to die in doing his duty. "I will go on," he had said to Abu-Talib, "till God help me or I die in it." God did help him but he was the man who acted on the motto "Die before ye die".

All earthly gain was valueless in his eyes and he thought of nothing but of the saving of mankind - even the hardest sinner and irredeemable man amongst them.

#### The Story of the Blind Man.

Ibn Umm-i- Maktum : One day Muhammad was having an interview with Walid bin Mughira, who was one of the leaders of the Quraish. He was a bitter enemy of the Muslims, and Muhammad strove hard to convince him. Whilst Muhammad was having this interview a blind man named Ibn Ummi-i- Maktum came to Muhammad and asked him to teach him (the blind man) some portions of the Quran.

Muhammad did not like this interruption and went on with his interview. The blind man, however, persisted in his request. Muhammad turned away from him with a frown. When he had finished with Walid bin Mughira, God sent Jibrail who brought the following revelation:

He frowned and turned aside,

Because the blind man came to him.

And what shall make thee comprehend -that perhaps he wanted to purify (himself),

Or that he would mind and then his minding would do him good.

But as to him who was independent,

Then thou wast after him,

Though thou wast not responsible for his purification.

But as to him who came to thee striving,

And he stood in awe (of God),

Then thou didst show negligence towards him.

(Quran, 80: 1-10)

The Prophet was really agitated and thought, perhaps. God was angry with him but Jibrail went on:

No, no! surely these verses are a reminder,

Then let him who wishes, mind it

(Quran, 80 11-12)

This incidence shows how careful God is to rectify even the smallest mistake of the prophets, a mistake which an ordinary man would consider an absolutely justifiable action.

Attempts to Prevent Muhammad's Preaching of the Quran : Muhammad left no stone unturned in the carrying out of his message. He used to go out to the congregations of Arabs at Ukaz, Mojannah and Dhul-Majaz, where the people had a fair each year in the sacred months.

The unbelievers had a great conference as to what they should call Muhammad. At this conference Walid bin Mughira, whose interview with the Prophet has just been mentioned, was their president. Someone suggested that Muhammad should be called Kahin. This view was rejected by Walid as being inconsistent with the character of a Kahin. Muhammad did not tell any fortunes, neither was the Quran like the sayings of the Kahins. Someone then said, "Let us call him a mad man" "How could you call him that," said Walid, "he has none of the apparent signs of a mad man?" They then asked Walid what they should do in the matter and someone said, "Accuse him of witchcraft" "Don't do that" said Walid, "because wizards carry threads in which they made knots and do other things which Muhammad does not do, but I will tell you what you can do. Call him A wizard of speech," and tell all the pilgrims that this man's witchery of speech separates a man from his father, his brother, his wife and his relatives."

And in fact, the unbelievers had some reason for saying so, because when a mind became a Muslim he became a man of God.

So, the unbelievers went about warning pilgrims against Muhammad: "Listen not to this man and his witchery of speech or else what has happened to the Meccans will happen to you. Beware of the disturbance which may burn the whole of Arabia."

But when people found the Truth in what the Quraish called "this witchery of speech," viz., the Quran, they could not help believing there in. And in a way this saying was an admission by the Quraish that the Quran was supernatural.

The unbelievers were in great difficulties to meet the challenge of the Quran, and they could not do it. They had a very wicked man called Nadr bin Harith. They laid their case before Nadr who used to relate stories of the kings of Persia to the Arabs. Nadr got money from the unbelieving Quraish and followed Muhammad wherever the latter went preaching the Quran. When Muhammad began reciting the Quran, Nadr would begin to tell his tales of Persia and of the Persian religion and would say to people, "I tell you tales just as Muhammad tells you his of the people of foregone ages." Nadr's sole intention being to create a disturbance and prevent the voice of God being heard just as in some places when the Adaan, or call to Muslim prayer, is being said, some ignorant people begin to ring bells, sound gongs or beat drums, so that the Adaan may not be heard.

This event is referred to in the Quran as follows:

And say those who disbelieve:

"Listen not to this Quran, and talk rubbish whilst it is being recited that you may have the upper hand!"

(Quran 41 : 26.)



The unbelievers, having exhausted all their resources of persecution, persuasion, bribery, injury and condemnation of Muhammad, now resorted to ex-communication and boycott, to besieging and starving Muhammad and his supporters by the treaty which had been hung up in the Kaaba.

### THE ASCENSION

In this very year (Tenth) Muhammad had his famous Vision known as Al-Isra (the night-journey to Jerusalem) and Miraj or the Ascension.

As this journey and this Ascension form a most important part in the theology of Muslims, it is necessary to describe them in detail. It must, however, be stated that the word "Miraj" is not used in the Quran in this connection. When the unbelievers asked Muhammad to prove his mission by miracles they asked him to ascend to the heaven and bring down a written book which they could read. The words they used were Tarqa fis samai (do thou ascend unto heaven). Tarqa "do thou ascend" is from "Ruqayya" "he mounted or ascended."

The word "Miraj" is from 'araja', also meaning "he ascended".

But there is this difference between the two words that whilst 'Ruqayya' is used for bodily ascension in the Quran, 'araja' is used for the ascension of angels (or messengers) and Ruh (or Jibrail) as the following verse shows:

The messenger-spirits and the (great) spirit ascend towards Him during a day the measure of which is fifty thousand years. (Quran, 70 : 4)

Now, it is agreed by all that Muhammad's ascension was a matter of seconds or minutes instead of being days, months or years and the word used for it by all biographers is Miraj, the same as used by God for the ascension of the angels or spirits who have no bodies.

Having understood this preliminary remark, let the reader make note of what follows.

On the night of this occurrence the 27th of Rajab (7th month) of the Tenth year of Muhammad's mission he was living in the house of his cousin Hind, daughter of Abu-Talib. Hind says:

"That night the Prophet of God slept in my house. He said his night prayers and then slept and we also slept. When it was yet before dawn, the Prophet of God woke us up. When he said his prayers we prayed with him, and he said:

'O Ummi-Hani (Hind's sur-name), I prayed the night-prayers with you as thou didst see me in this valley. Then I came to the Holy Land and I prayed there. Then I have performed my morning prayers with you as thou hast seen.'

Says Hind: "I then said to him: 'O Prophet of God, do not relate this matter to the people, they will belie thee and do thee harm'."

He replied: "By God, I must relate it to them."

But this tradition is not believed by some people who relying on other traditions, say that the Prophet of God was sleeping in that part of the Kaaba which is uncovered and which is called Hatim when the night journey took place. The date given above is also not fully agreed upon. All that is certain is that this event took place between the tenth and thirteenth year of Muhammad's mission. It may here be mentioned that the exact dates of all events before Muhammad's emigration to Medina, with very few exceptions, are difficult to ascertain as Muslims were not then a settled community and life was so hard for them that they had not yet thought of keeping records of all events. The dates are, therefore, mostly approximate. It is so with regard to this night-journey and the vision of the heavens. It is also extremely difficult to say whether the 'Night-journey' and Miraj or "Ascension" took place on the same night or on different nights.

Then again there are people who say that the "night-journey" and "ascension" were both accomplished by Muhammad with his whole material body, i.e., that he was bodily carried to Jerusalem and then to the highest of the high heavens.

Others say that both these events were spiritual affairs and that the body remained where it was. Hadrat Aishah and Abu-Sufyan are authorities for this belief.

There are others who make a compromise and say that the "night-journey" was physical but that the "ascension" was spiritual.

Books have been written and controversies have arisen over these beliefs. Science has, however, now come to our rescue and made it very much easier to understand the Miraj than it was for our ancestors.

The Radio is now bringing to us the voice of people who are speaking thousands of miles away and television, which is now a fact, can bring before our eyes the actual pictures of people far away. Our ancestors who rightly persisted on the Night-journey and the Ascension being bodily functions did so because the things seen and heard by Muhammad could not, according to their understanding, be explained on any other basis. Now, we know for a fact that all the visual phenomena of our experience are the result of certain movements of rays or of extremely small particles of atoms of matter. It may be rays only or it may be movements of particles of atoms only, or both, we do not know yet, but we know enough to say that when we see a thing it is the consciousness of these rays or corpuscles falling on our eyes which we call vision and that it is not necessary for the object of vision to be just immediately before our eyes. It may be anywhere as long as the rays or corpuscles emanating from it are capable of reaching our eyes.

Everyone also knows that in a dream, time and space acquire a new meaning. We dream for a few seconds but in the dream we imagine we have lived days and months. We fly in our dreams and move from one place to another as if it were in no time.



In the case of Muhammad, God had already gifted him with Jibrail or the Trustworthy Spirit who brought to him God's Commands. Muhammad had a spiritual vision of things which others of his time had not and could not. The whole of his claim of Divine Mission is founded on that assertion. If that is denied to him there is an end to the argument. But if that be conceded to him, the Miraj becomes easily comprehensible. The Miraj is nothing but Inspiration or Revelation raised degrees. And the Quran and the other Divine Books explicitly state that other prophets before Muhammad had similar experiences.

The prophets are not scientists or philosophers and yet they are told things about the Reality underlying and overlying the whole Universe which are far more difficult to understand than what scientists and philosophers assert. How are the prophets to be satisfied in their hearts that what they are being told is the absolute truth? There is only one way, i.e., actual experience and this is possible only in a spiritual vision. Ibrahim had it, Moses had it and Muhammad had it.

When we see and hear people performing dances and singing songs in "Talkies" we do not see or hear the actors in the ordinary sense of 'seeing' and 'hearing' and yet we do. What was considered impossible a century ago has become possible now and there is no limit to the advance of science. It was, therefore, not necessary for Muhammad's corporeal self to be carried round the universe, the universe could be brought round to him. The fact of God speaking to Muhammad is the most wonderful of all miracles if any miracles are ever necessary. But what Muhammad saw, was not a mere dream. It was the glory of God revealed to the most glorious of all men. Muhammad's eyes and ears were, for the time being, freed from the shackles of time and space and he beheld the sun, moon, earth, and the heavenly bodies go round as one would behold them if one was in space and not bound to this earth. He saw the past of human generations and their future. He saw the prophets of all ages and what they had accomplished. He saw the angels of God carrying out their duties and the laws of God, working to their destined end. His soul had been praying to God, for years before his mission, for an explanation of the universe; and now for ten years he had been listening to Jibrail and learning his lesson. Here was an ocular proof of all he had been told and all he had been promised. He had enemies on this earth who wished to put an end to his life but he had God as his Friend who wanted to show him what his end was going to be and what would their end be.

There is one difficulty which the reader may not overcome. How is it possible for a man to see in a few minutes or a few seconds the events of years or centuries? But here is a story which bears on the subject and which may interest the reader. One fellow was a swimmer, and once he was swimming in deep water at Pnang during the time of high tide. Close to him there was a long thin bamboo pole fixed to the bottom of the sea the top of which kept moving about, like the head of a snake, and frightened the swimmers. The water round about was deep but at this particular place there was a submerged rock and some wise man had stuck up this bamboo pole to warn swimmers not to approach this place. That fellow,

however, was ignorant of that fact, and, not considering the matter carefully and in order to oblige other people who were being frightened by the snake-like motion of the end of the bamboo, dived deep to catch hold of this bamboo and draw it out of the water. In doing so, his knees struck hard against the submerged rock with terrible force and he was stunned, and might have been drowned. But the sea threw him up and by the grace of God he did not sink again. The swallowed water was somehow ejected and the man recovered consciousness. The man was absolutely unconscious to the outside world for a minute or so but during that part of a minute the whole history of the man's life was revealed to him from the age of four till the moment of diving.

This kind of experience has happened to many others and proves conclusively that the mind of man is capable of going through, in a minute, events which ordinarily take many years to happen. There is, therefore, nothing really impossible or unbelievable in Muhammad's Vision.

The Version of Moses : The fact that a man can see in a state of unconsciousness what he cannot see in ordinary senses is borne out by what happened to Moses on Tur.

And when Moses came to Our appointed place.

And his Lord spoke to him,

He said: "My Lord! show Thyself to me, that I may look at Thee."

He said: "Thou shall not be able to see Me, but look at the mountain, then if it remain firm in its place

Thou mayest see Me."

Then when his Lord covered the mountain (with His glory)

He broke it into pieces,

And Moses fell down unconscious,

So that when he regained consciousness,

He said: "Glory be to Thee, I turn towards Thee and I am the first of the believers."

(Quran, 7: 143.)

This was the Miraj of Moses and in that period of unconsciousness Moses saw with his spiritual eyes what made him the "first of believers". Moses did not and could not see God, for no eyes can ever comprehend Him, but Moses had his super-Revelation in that state of unconsciousness as the next two verses make it quite clear in which God says to Moses:

He said: "O Moses! surely I have chosen thee above the rest of men with My messages and with My speech,

Take then what I have given thee,

And be grateful."



And We wrote for him on tablets instructions of all kinds and a clear explanation of everything,

(And We said): "Hold these then with strength. And command thy people to carry out the best thereof..." (Quran, 7: 144-145.)

These were the famous Ten Commandment of Moses which he received during his Miraj just as did Muhammad (as we shall show later on) and as Waraqa bin Naufal had said to Muhammad and Khadijah, "The great Law and Commandment has come to him as it came to Moses."

Ibrahim had his Miraj : And in this way. We showed Ibrahim the Government of the heavens and the earth, and in order that he might become of those who are convinced. (Quran, 6 : 76.)

In this last-quoted verse the object of Miraj is explained and it is that the Prophet might be absolutely convinced of the truth of all his revelation by actual vision of the things he is being told. It was so with Moses, Muhammad and Ibrahim. The Arabic root word in all these verses in 'Ra-a' = He saw. But the seeing conveyed by Ra-a implies seeing "spiritually". The mere seeing with the eye is Nazara.

Details of Muhammad's Vision Mentioned in Quran : The details of Muhammad's Vision are given in Chapters 17 and 53, both revealed at Mecca. The first is called :

"The Israelites",

but is also known as

"Al-Isra or the Night-Journey".

The second is called

"The Star".

The first chapter above-named does not say in so many words that what is revealed there is what was shown to Muhammad but it is quite apparent that is the direct implication of the opening verse of that chapter which reads:

Glory be to Him who conveyed His servant by night from the sacred Mosque to the mosque far-off.

The one whose precincts have been blessed-

In order that We might shew him some of Our signs... (Quran, 17:1.)

The sacred mosque is the Kaaba and the far-off mosque is the mosque at Jerusalem towards which Muhammad was turning his face in prayers.

Jerusalem is the home of many prophets and is called the Holy Land. Muhammad had never been there. God willed that he should see it and all the prophets gone before him and

many other things besides as the following analysis of this chapter will show. (The numbers in brackets refer to verses of this chapter. No. 17 of the Quran):

Muhammad is shown how Moses was given the Book (Torah) and how the Israelies are descended from the companions of Nuh in the Ark. He is then made aware of the history of the Israelites the details of which are spread in other chapters of the Quran (3-5). He is particularly made aware of the double destruction of Jerusalem once by the Babylonians and then again by the Romans (4-8). In this there is an indirect forevision of the conquest of the Muslims over the conquerors of the Jews and also a warning to Muslims that unless they are careful they will also lose their conquests as did the Jews. The Quran is a guidance and good news to the faithful but they should not be hasty (9-11).

From Jerusalem, Muhammad is taken up above into space and shown how day and night, months and years are counted and everything is explained to him most carefully (12). After the working of the solar system has been explained to him, he is shown how mens deeds react on their future. Every man has his register tied round his neck and no one carries the burden of another. Muhammad is also shown how towns and nations in the past have been destroyed and how some people are engrossed in the gains of this world, and how others, who believe and do good deeds, are desirous of their happiness in the Future. But God is Generous to all. His bestowings are extended to all. God distinguishes some above the others. In fact, the whole philosophy of good and bad or ethics is explained to him. (13-21.) Muhammad has become aware of heaven and hell and how mankind earns one or the other by its own deeds.

He now leaves these regions behind him and rises to higher spiritual spheres and God gives him the commandments as He gave them to Moses and here are they very briefly. (23-39)

Serve none but God, do good to thy parents, speak not harshly to them but speak to them nobly and be always gently and compassionate towards them and pray for them for God's mercy. (23-25). Be charitable to relations, to the needy and the wayfarer but waste not wastefully (as the Arabs used to do in their time of Ignorance or as people do even now) (26-27).

If ye be forced to turn away a beggar or a needy man do so with noble speech. Be not stingy or extravagant. God provides all as He likes. (28-30).

Kill not your children. It is a heinous sin. (31).

Avold adultery and fornication. Don't even approach what leads to these sins. (32).

Commit no murder and do not exceed justice in punishment.(33).

Use not the belongings of orphans except in the best way.(34).

Fulfil your covenants and be just in measuring and weighing. (34- 35).



Pursue not that of which thou hast no knowledge and give only first-hand evidence.(36).

Be not proud.(37). And appoint not with God any other deity.(39).

Muhammad is then shown how the whole Universe is subject to One Law-the Will of God and how the whole and every atom, nay every component of every atom praises God and declares His Glory:

Say "Had there been other deities with Him," as they say, "then they (the deities) would have found a way towards the Possessor of Power."

Glory be His, and High is He above what they say a Great Height.  
(Quran, 17:42-43).

Thus Muhammad is convinced by his Vision that God alone is running this Universe without any helpers, assistants, companions or rivals. Had there been any rivals they would have found their way to fight God but there are none.

This is the basis of Islam and on this all Muslims stand. The unbelievers may do whatever they like. God's Will always prevails and if they don't see all the consequences of their evil actions it is because God's Will has an appointed time therefor, which cannot be changed. Muhammad is extremely sorry for the unbelievers because they would not give up the worship of idols but God shows him:

The seven heavens and the earth and all those who are in them declare His glory.

And there is nothing but celebrates his glory with His praises, But you (men) do not realise their glorifying...  
(Quran, 17:44.)

Muhammad does, and that is why his Ascension is so important. He has risen above all other men in spiritual glorification of his Lord and his Lord has raised him above all other men. And in this way the Vision goes on till Muhammad is commanded to pray five times a day. Before this, he used to pray morning and evening:

Keep up (O Muhammad!) the prayer from the decline of the day (lit. the sun) to the darkness of the night, And (the reciting of) Quran in the early morning...  
(Quran, 17 : 78)

The first period includes noon, afternoon evening and night prayers. And the reciting of the Quran in the morning means morning prayer. Before this the prayers were "before the rising of the sun and before its setting". Now three more are added thereto.

The Miraj or Ascension is a matter between God and His prophets. Each prophet has his Miraj according to his capacity. It is not the concern of believers to poke into the matter and raise controversies in an affair which is so highly spiritual and so markedly metaphorical.

If everything mentioned in the Quran is to be taken literally, then there would soon be an end to our appreciation of its subjects and of its beauties. Those who insist on the literal interpretation of the Quran are reducing its allegories to something worse than human composition.

The account of the Miraj or Ascension given in chapter 53 is highly allegorical and it reads as follows:

By the star when it goes down  
Your companion (Muhammad) is neither lost nor deviated.  
Nor does he speak out of (his own) desire.  
It (the Quran) is nothing but a revelation revealed  
Taught him by the Master of mighty Power,  
Possessor of Strength : then He remained firm in His position.  
And he (Muhammad) was in the highest horizon,  
And then he drew near and lowered (himself before God).  
So that he was at a distance equal to the chords of two bows or nearer still.  
Therefore He revealed unto His servant what He revealed.  
His (Muhammad's) heart was not untrue as to what he saw  
Will you then dispute with him as to what he saw?  
And surely he saw Him in another flight (lit. descent).  
Near the farthest berry-tree,  
Near which is the garden of the abode.  
When something covered the berry-tree which covered it.  
The eye deviated not, nor did it transgress;  
Surely he saw some of the greatest signs of his Lord. (Quran, 53: 1 to 18).

The translation (with the exception of the brackets) is literal and is copied from the writer's Translation of the Holy Quran published some years ago. Let the reader read it carefully and then ponder over the comments which follow. The Commentary is also the writer's own and not borrowed from any book. If there are any coincidences they are accidental. It is hoped that the text read with the commentary will make this extremely occult matter a little clearer to the reader than it is at first sight.

In verse one above, God begins comparing Muhammad to a star that appears to be setting to mankind. Is the star lost when it sets or has it deviated from its course when it sets? A little reflection would show to the man of knowledge (the scientist) that it does neither. It is the earth's revolution that makes the star appear to be lost. The star remains in its own



proper position and its own course. It rises again and sets again according to a fixed law — the motion of the earth round its own axis and its motion round the sun in its (the earth's) orbit.

It is the same with Muhammad. He is not lost or deviated but goes on in his proper course of life just as does the star (verse 2).

Now the star's movement as well as the earth's movement are not willed by themselves. They are subject to pre-determined laws of God. It is so with Muhammad's Message from God. He has not willed it out of his own desire. It is revealed to him (verses 3 and 4). He is as much subject to the Will of God in his revelations as is the star in the movements or the earth in hers.

And by whose will is this Quran being taught to Muhammad? By the Will of God just as the star moves by the laws of God. The Quran is taught to Muhammad by the Master of Mighty Power (verse 5) as is also mentioned in the opening verses of Chapter 55.

"Arrahman (the most Merciful to begin with) Taught the Quran." The first object of Miraj, therefore, is the Reception of the Revelation. God, who inspires or reveals this Quran, is not any supposed deity of the Meccans. He is the Master of Mighty Power, Possessor of Strength, who remains firm in His own position (verse 6) just as He does in the case of the star. The giving of orders and the government of the heavens and the earth does not disturb God, nor does the revelation to Muhammad. God remains firm in His Power undisturbed and Complete. But God draws Muhammad near him and, raises him to the zenith of his power just as the star has its zenith of position (verse 7)

The reader, if he likes, can say that all this refers to Muhammad's corporeal self but it would be nearer the allegory if he took Muhammad (and his name is not mentioned in these verses but he is referred to by the pronoun "he") to mean the Spiritual self of Muhammad. At least the writer would implore him to do so. Now, this soul we have been calling Muhammad has reached the highest pinnacle of spiritual education and draws himself or itself (pronouns don't matter) near to God but even in doing so he or it lowers himself or itself before God. He is not proud of himself, he does not boast of his achievements. On the contrary, as we have seen, he complains to God of the weakness of his own powers and of the poverty of his means and bows down before the Will of God saying scores of times every day:

"Glory be to my Lord on High. I praise Him and I ask His forgiveness."

And when he has thus annihilated his own will and bowed it to the will of God, he is encircled by the Will of God just as two bows joined end to end will encircle their chords in between them, and themselves become a circle. The star on the heavens above moves within the orbit prescribed for it by God, so does Muhammad (verses 8 and 9). Whilst doing so,

Muhammad is continuously in communication with God, and receiving his commands and God reveals to him what He reveals (verse 10).

God may reveal what He likes but what about Muhammad? Is he capable of bearing God's commandments? Does he doubt what he is being told? God frees him from all false charges and says that Muhammad's heart is true as to what he sees (verse 11) and those who dispute with him as to what he sees are wrong (verse 12).

The reference to Muhammad's heart points to his spiritual powers which have their seat in what we, for lack of another name, call "heart".

This finishes one Vision of Muhammad. It tells us that the Soul of Muhammad is directed by God's Will and has attained an eminence and strength which are free from all doubt and weakness. That this soul revolves very near to God and, though eminent, is still humble before God, always bowing itself to God's Will and that this soul is true to God and that Mankind should accept its light and be guided thereby, just as mariners are guided on dark seas by the courses of the stars on the sky, by their risings, settings and their positions in zenith. The stars never lie, nor does Muhammad. He is always true in his course and constant in his direction:

Ya Sin (O man)! By this Quran full of wisdom;

Most surely thou art one of the sent ones:

On the Right Path.

(Quran, 36 : 1 to 4)

And it is in this way

We have revealed the spirit

(Jibrail) to thee by Our command.

Thou didst not know what the Book was nor the faith,

Buth We make it a light guiding therewith whom We please of Our servants.

And most surely thou guidest to the Right Path.

(Quran, 42 ; 52)

Muhammad is the spiritual sun or star by whose light all mankind are to be guided not because he is a deity (God forbid) but because his light is the Light of God and his path the Path of God.

This is not the only occasion Muhammad had his Vision. He had it once again. But where was it? Let us follow the verses which were quoted above from Chapter 53. The comment closed at verse 12. What about verses 13 to 18—Where was or is this berry tree? or the garden of abode? and what covered the berry-tree? No comments of any man will make the reader understand these figures of speech unless he is gifted with pure imagination and unsullied heart. This farthest berry-tree and this garden of abode are the fruits of God's pleasure which only those can realise who realise them. Let us be humble and acknowledge that the Reality



of these figures is known to God only. And what covered the berry-tree? what covered the Tur when God's glory descended thereon like thunder and broke it to pieces? But whatever it was —

The eye (of Muhammad) deviated not nor did it transgress;

Surely he saw some of the greatest signs of his Lord. (Quran, 53: 17-18).

Hundreds of books and thousands of pages have been written on the Prophet's Miraj and the present writer has ventured to write a few. May God guide him and the reader rightly and forgive his errors for in this subject man, unless guided by God, is nearer to mistake than truth.

### THE EMIGRATION

Singly, and in parties of twos and threes the Muslims left Mecca for Medina where they were most welcome, till excepting Muhammad, Ali, Abu-Bakr, some women, old men and children no one amongst the Muslims was left at Mecca.

The hardships which the emigrant Muslims suffered are beyond all description. Some were caught and put in wells and prisons; some had their wives and children taken away from them. Most of them were forced to leave all their wealth behind them. One man at least was persuaded back from Medina on the pretext that his mother was dying, and he was tortured and imprisoned. A detailed story of these persecutions would require a separate chapter. The unbelievers were really enraged, and as they are dead and gone, it is best to leave their doings to God. It is not fit for Muslims to abuse them when their Prophet never did any things of the kind.

The Plot to Kill Muhammad : It is now the 13th year of Muhammad's mission and Mecca is clear of all Muslims except those mentioned just above. The disbelievers amongst the Quraish did not know whether Muhammad was going to remain at Mecca as he had done when the Muslims had gone to Abyssinia on their first emigration or whether he was going to Medina. Muhammad kept his own counsel. Even when Abu-Bakr, his most intimate friend, asked him about it he said " Wait, perhaps you will be with me." But Muhammad would not tell him how and when he was going. Abu-Bakr, however, could see things for himself and kept three well-fed camels ready for the emergency and made all his preparations to leave at a moment's notice.

The Quraish grew more and more impatient. The fire of hatred and enmity which was in their hearts was eating up their souls. They were in a hell. They had abused, strangled and besieged this man (Muhammad) but he had survived all these persecutions. He had outwitted them every time. Some of their best men were now Muslims and even amongst the unbelievers Abbas, son of Abdul-Muttalib and others were still ready to lay down their

lives for him. The thirty odd months' siege and boycott had done no good. And all Medina was on his side now. The trade of the Quraish with Syria might be stopped. The pilgrimage to Mecca and Mina might be interrupted. Nay, his followers might fall upon the Meccans and take revenge for past injuries done to them and their deceased brethren. Something must be done to put an end to this never-ending trouble. They held a council at Darun-Nadwah, the parliament hall of the Meccans, built by Qusayy. Fourteen of the Chiefs of the Quraish excluding an old man from Nejd were the leaders of this counsel and all the tribes were represented as follows:-

Banu Abd-Shams by

- (1) Shaibah sons of Rabiah.
- (2) Utaibah
- (3) Abu-Sufyan bin Harab bin Ommayya

Banu Naufal by

- (4) Tuaimah bin Adi
- (5) Zubayr bin Mutim
- (6) Harith bin Amir

Banu Abd ud-dar by

- (7) Nadr bin Harith bin Kaldah

Banu as ad bin Abd ul-Uzza by

- (8) Abul-Bakhtari bin Hisham
- (9) Zamah bin Aswad
- (10) Hakim bin Hisham

Banu Makhzum by

- (11) Abu Jahl bin Hisham

Banu Saham by

- (12) Nabiah
- (13) Munnabah, sons of Hajjaj

Banu Jumah by

- (14) Ummayya bin Khalaf (the erstwhile master of Bilal, Muhammad's Muadhdhin).

One man suggested that Muhammad should be chained and shackled and shut up in a room till he died like the poets Zuhair and Nabighah.

The old man from Nejd said: "No, the news will leak out and his helpers would rescue him and kill you."



Another man said: "Or tie him to a camel and expel him to some out-of-the-way place and let him live or die."

The old man from Nejd said: "You forget his persuasiveness and his witchery of speech. Wherever he goes the people will be with him and he will come back and have his revenge on you."

Abu-Jahl of Banu Makhzum who was the last to speak, said:

- (1) Let each tribe pick out its bravest young men.
- (2) Let these braves surround the house of Muhammad by night.
- (3) When Muhammad comes out to say his morning prayers let all the braves fall upon him together and kill him at once. All the tribes being represented in the murder, Muhammad's tribe Abd- Manaf or Banu Hashim will not be able to fight all and will be forced to accept ransom money.

This proposal was unanimously approved and accepted.

Muhammad was informed of all that had happened and the state of affairs at this time is referred to in many verses of the Quran. A few will do.

And remember when you were few (and) were looked upon as weak in the land,  
You were afraid lest other people might pounce upon you and carry you away,  
Then He gave you shelter,  
And strengthened you with His help  
And He provided you with good things,  
That you might give thanks. (Quran 8:26)

This refers to the Muslims who took refuge at Medina and their condition before and after their emigration. At Mecca they were in daily fear of assault, kidnapping and torture. At Medina, they had not only shelter but the good things which the Medinites shared with them and the prizes of war which they won later on together with their protectors.

That this verse refers especially to these emigrants is made more certain when four verses later God reminds the Prophet himself thus:

And remember when the disbelievers began to make their plans with regard to thee (Muhammad),  
To put thee in confinement  
Or to kill thee,  
Or to turn thee out  
They made their plans

And God made His,

And God is the best of plan makers.

(Quran, 8 :30)

According to this plan of God, Muhammad left Ali in his bed with full instructions as to what he was to do, and himself went to the house of Abu-Bakr. How he managed, all by himself, to escape the vigilance of the guard put on his house we do not know. The Meccans slept peacefully in their homes being certain of seeing Muhammad murdered on the morrow and their being rid of him for ever. He was their most obstructive genius, and he being removed, other matter would be settled in the usual Arabic method of fighting and ransoms.

So great was the Prophet's secrecy that even Abu Bakr did not, till this very moment, know about their journey but he was quite ready.

Abu-Bakr's daughter Asma gave them a bag full of dried and pounded oats and there being no string to tie the bag she tore her waist-band into two and tied it therewith. She was henceforth called the "Mistress of Two Bands".

In the dead-dark of the night the two made a hasty retreat to a mountain called Mount Thur about five miles from Mecca which is extremely hard to climb. This mountain is towards the south of Mecca (while Medina is towards the north) and has a covered ravine or cave in it. The two of them, after great hardship, entered the cave. Abu-Bakr stopped all the holes in the cave with rags torn out of his clothing and let Muhammad rest whilst he kept watch. It is said that he was stung by a snake or a scorpion but would not awake the Prophet. At last his tears falling on the Prophet's cheeks (who was resting on his lap) woke him up. The Prophet applied his saliva to the sting and Abu-Bakr was healed.

Ali bin Abu-Talib had been left in Muhammad's bed covered with his green mantle and the young braves of the Quraish peeped into the house and made sure that Muhammad was there secure in their hands. Muhammad had with him people's trusts and Ali's "instructions were to pay back these trusts and to meet him at "Medina. No body knew of Muhammad's hiding place except Asma', Aishah (daughters of Abu-Bakr), and Abdullah bin Abu-Bakr.

Ali slept soundly the sleep of an innocent and undisturbed soul till the morning when he rose and the Quraish guards rubbed their eyes and found him to be who he was. "Where is Muhammad?" they asked. "How do I know? You were the watchmen, not I, " said Ali.

Woe to the Quraish! their prey had escaped in spite of their plots and their guards. He could not escape, they thought. He must be hiding somewhere. Abut-Bakr was his best friend. He must be with him. Abu-Jahl ran to Abu-Bakr's house but on searching the house and finding him gone as well, he asked Asma': "Where is your father?" "I don't know," said the brave girl and Abu- Jahl gave her a sharp slap on the face which made her cry with pain but she revealed nothing.



A great hue and cry was raised. People on foot, on camel-back and on horse-back ran north, east, west and south in search of Muhammad but came back unsuccessful.

Asma used to carry food at night of the two fugitives in the cave.

Amr who looked after Abu-Bakr's sheep would bring them milk and wipe off all traces of human footsteps to the cave Abdullah bin Abu-Bakr would bring them news of the doings and sayings of the Quraish.

The Quraish reached the mouth of the cave but finding no signs of human beings, or their footprints, they came back, sure in their minds that there was no one inside the cave. The stories about a spider having made its cobweb at the entrance of the cave and pigeons having laid their eggs there and so disarmed the suspicions of the Meccans do not look as if they were genuine in view of the fact that three persons had been visiting the cave supplying news and provisions to the two refugees there.

There is no doubt, however, that the Meccan searchers did reach the cave and Abu-Bakr was afraid of being found out when the Prophet said to him, "Grieve not, surely God is with us" The matter is thus referred to in the Quran:

If you will not help him (Muhammad),  
Then surely God helped him  
When those who chose disbelief turned him out,  
He being the second of the two  
When they were in the cave  
(And) when he said to his companion  
"Grieve not, surely God is with us,"  
Then God sent down His calm upon him,  
And strengthened him with an army which you saw not,  
And He put down the word of those who disbelieved.  
And it is the word of God which is (always) high;  
For God is Mighty, Wise

(Quran, 9:40.)

For three days, Muhammad and Abu-Bakr lived in the cave and for three days the Quraish wandered the earth in grief and sorrow consuming their hearts with their wrath. At an appropriate moment, Abu-Bakr's three special animals laden with provisions reached the foot of the cave and Abu-Bakr took one Abdullah bin Uriqa as his guide (each man riding his camel), they set off by a circuitous road towards Medina first towards the south of Mecca then by way of Tihama on the coast of the Red Sea. They journeyed by night and rested by day.

Story of Suraqah : The Meccans now offered a reward of 100 camels to anyone who would bring back Muhammad alive or dead. The caravan of the three, however, went on without any accident. At last a man came and gave the Quraish information that he had seen three camels and three riders on such and such a route. Suraqah bin Malik who was present and who coveted the booty of 100 camels told the Quraish that the three persons were not Muhammad and his party. He himself, however, quickly went home, put on his armour and pursued Muhammad and his companions on the route mentioned by the informer. Suraqah came in view of the Prophet somewhere near the present position of Rabigh on the sea coast. The Prophet and Abu-Bakr were going to make their camels kneel down to rest in the shadow of a rock when they saw his horse which had already stumbled twice very badly. When the Prophet saw him, he prayed "O God! save us from his evil" and Suraqah's horse fell once more throwing the rider under him. Suraqah considered it a bad omen, managed to extricate himself and cried out from a distance "I am Suraqah bin Josham, allow me to speak to you. I swear by God that I will not deceive you nor shall any harm come to you from me." Muhammad and Abu-Bakr stopped there and waited for him. Abu-Bakr at the command of the Prophet, gave him a writing of protection and Suraqah returned to Mecca promising to turn back all pursuers.

Muhammad at Quba : Muhammad and Abu-Bakr lost no time and started on their journey again,, going by unfrequented paths and suffering great hardships for lack of water and severity of heat. At last, they reached the territory of Banu Shams and met their chief Buraidah who greeted them with happy greetings. They were now not very far off from Medina.

The news of Muhammad's flight had, by this time, reached Medina's vicinity and people would come out of their houses and wait for his arrival from morning till afternoon.

After full six days' journey he reached Quba. This was the eighth day of Rabi-ul-Awwal (The third month) of the year, about three months after the second pledge of Aqaba or Monday, 23rd September, 622 A.C. Muhammad stopped there till Thursday, or four days including Monday. Here he laid down the foundations of a mosque and on the last day he was met by Ali bin Abu-Talib, who had travelled on foot all the way from Mecca to Medina walking at nights and hiding by day.

On Friday the twelfth of Rabi-ul-Awwal, the first year of Hijrat (the commencement of the Muslim Era) the Prophet reached Medina.

The Prophet led the Friday prayers and this was the first Friday so celebrated. Before this there was no Friday Khutba or address. After the prayers, he entered the city. It was a Golden Day for the residents of Yathrab which was from this day called Medinat un-Nabi (the city of the Prophet) or simply Medina (the city). The people, irrespective of religion and nationality, welcomed him with open arms amidst thunderous joy. Arabs and Jews vied with one another in welcoming him. He was the promised messenger. "That Messenger", who was going to



redeem the nation and lead it to victory, had come. The young women of Medina mounted their house-tops and sang:

From the hill-tops of the South.  
The full moon doth arise;  
With what a lovely call,  
Unto God doth he call.  
And we thank him for it all.  
O thou sent-one of Rahman!  
We bow to thy demand.

Crowds now gathered round Muhammad's camel and the chiefs surrounded him begging him to stop at their places. Muhammad asked to be excused and threw off the reins of his she-camel on her neck and said that it was under God's guidance; wherever it stopped he would stop. The camel stopped and knelt down at a piece of land belonging to two young men named Sahal and Suhail who were both infants. Muhammad alighted from his camel. The land was bought through Madh bin Afra' and Muhammad expressed his wish that a mosque should be built on that site, and by the side of the mosque there should be his house, and so it is from that day to this and as long as God please.

#### PHASE OF HEGIRA

The Building of the Prophet's Mosque : The Muslims who emigrated from Mecca were called Muhajirin (Emigrants) and their Medinite Muslims Al-Ansar or simply Ansar (Helpers).

With characteristic energy and resolution, Muhammad began the building of his mosque at Medina, and whilst it was under construction, he put up in the house of Abu-Ayub Khalid bin Zaid Ansari. He himself worked with his own hands in building the mosque. The mosque was a big courtyard surrounded by stuccoed mud walls and a portion of it was covered with palm leaves and branches of wood, but the greater part was left open. One side of it was reserved for strangers and travellers who had no home and were hence called Ahlus-Suffa or "people of the mats". Muhammad's own quarters on one side of the mosque were of a similarly unpretentious style and size. There was no light in the mosque except at night-prayers when it was lighted by means of burning straws. When the building was finished the Prophet moved into his quarters.

*Difficulty of Muhammad's Task* : About 150 Muslim souls had emigrated from Mecca to Medina and out of these, with the exception of Abu-Ba'kr and 'Othman bin Affan, no one had any means of his own.

The Aus and Khazraj had been exhausted by their war of Buath and those of them who were still pagans were allied to the Jews. The Jews were expecting Muhammad to accept their

faith and help them against the Christians. The Quraish of Mecca were certainly not going to let Muhammad and his followers have any peace. They who had followed the Muslim emigrants to Abyssinia were not going to sit idle and see Muhammad prosper at Medina. Muhammad had no means of his own—no money, army or armour; no lands or houses; no horses or camels to ride. But he had his God-given courage and the work he did at Medina is without parallel in the annals of human history. God was his shield, but he was the Prophet-administrator of God and it was for him to defend himself and his followers.

Muhammad as an Administrator and Statesman : Circumstances had burdened Muhammad with a task that had not been put on the shoulders of Nuh or Ibrahim, Moses or Jesus. He had to evolve order out of chaos, strength out of weakness, unity out of dissension and life out of death. Even God Himself acknowledges it to have been "A burden which pressed heavily on thy back."

(Quran, 94:2-3)

Had Muhammad not been exceptionally forbearing, gentle, resolute and unswerving, nothing could have been done. There had been many prophets before him and being sinned against had asked God to punish the sinners. But not so with Muhammad. He would shoulder the whole burden and carry the message of God to the end of his life.

The nobility of his character and the Golden Rules of his life are laid down in the following verses of the Quran and they are the main-springs of his everlasting success.

Surely there has come to you a messenger from amongst you,  
It is hard on him that you should be in trouble,  
He is most solicitous for your welfare,  
(And) loving, merciful towards the faithful.

(Quran, 9:128)

And once again:

Then, it is due to mercy from God  
That thou art gently towards them,  
And hadn't thou been rough-spoken, hard-hearted,  
They would certainly have scattered away from thy circle,  
Then overlook their faults  
And ask forgiveness for them,  
And consult them in the command.  
But when thou hast determined upon (anything)  
They rely upon God.

Surely God loves those who rely (upon Him).

(Quran, 3: 158)



These verses should be learnt by heart by every biographer of Muhammad and should never be forgotten by the reader. They are the keys of the explanation of all his sayings and doings. Let us put down what is said above very briefly.

- (1) It is hard on him that Muslims should be in trouble.
- (2) He is most solicitous for their welfare.
- (3) He is loving, merciful, overlooking their faults and forgiving; gentle in speech and kind hearted.
- (4) He always consults Muslims in affairs in which he has to give commands.
- (5) He then determines what to do and carries it out relying on God.

The following pages are nothing but a commentary of these principles from which Muhammad never diverged, and, temporary set-backs apart, he always SUCCEEDED in all his enterprises.

Practical Lesson of Muslim Brotherhood : Says God:

The believers are nothing but a brotherhood, therefore make peace between your brethren, and reverence God that you may be shown mercy. (Quran, 49:10)

Islam is a comprehensive religion of human brotherhood and Muhammad started the foundation of this brotherhood by obliterating all distinctions between Meccans and Medinites, between the Quraish and the Aus or Khazraj. The Muslims were paired into brothers-in-Islam, and he made a roll of brotherhood thus:

- (1) Muhammad and AH bin Abu-Talib
- (2) Hamza (Muhammad's uncle) and Zaid his emancipated slave
- (3) Abu-Bakr and Kharijah bin Zaid Ansari
- (4) Umar bin Khattab and Uthman bin Malik Khazraji Ansari
- (5) Abu-Ubaidah bin Jarrah and Sad bin Madh Ansari
- (6) Abd ul-Rahman bin Auf and Sad bin Rabi Ansari
- (7) Zubayr son of Auwam and Salmah bin Sulamah
- (8) Uthman bin Affan and Aus bin Thabit Ansari
- (9) Talha bin Ubaidullah and Kaab bin Malik
- (10) Musab bin Umair and Abu-Ayub Ansari
- (11) Ummar bin Yasir and Hudhaifah bin Yaman

and so forth; every Muhajir had an Ansari brother. This raised the moral prestige of the Ansar and the material welfare of the Muhajirin. They loved each other more than brothers because it was a brotherhood for the sake of God and not for the sake of the family. The Ansar opened their purse strings and their household stocks and shared them with the Muhajirin

but the latter were not going to be a burden on their hosts. The Meccans knew how to trade and transform the sands of the desert into gold. They soon engaged themselves in trades and occupations and prospered. Others like Abu-Bakr and Umar helped in the cultivation of the land and this comity of design and community of action soon made the Muhajirs and the Ansar get on better than anyone could ever expect.

But the Muslims were still a minority at Medina and unless there was internal peace and security from external invasion, no prosperity could be hoped for Medina. Muhammad, therefore, approached the Jews with open arms. He had come to confirm their religion not to belie it. He was sent to the Arabs just as Moses had been sent to the Israelites. This had been revealed to him in one of the earliest chapters of the Meccan period.

Surely We have sent towards you a messenger, being a witness over you, as We sent a messenger towards Pharaoh. (Quran, 73: 15.)

And Muhammad was still turning his face in prayers towards Palestine and keeping the same fasts as the Jews. The Jews were also favourably inclined towards Muhammad. For the welfare, prosperity and liberty of Medina and for all those who were residents therein, it was necessary that a pact should be drawn up and acted upon without delay before dissensions set in; and under Muhammad's guidance it was quickly and most equitably drawn up and signed by all parties. It ran as follows:

"That the faithful and the Muslims from amongst the Quraish and Yathrib and all those who follow them and join them and struggle with them are one community distinct from other men, and that each tribe of these will spend its resources in helping Muslims with fairness and justice and Muslims will help one another, in ransoming their brethren and paying their debts with fairness; and that none of the faithful will be in league without the other faithful being in it; and that all the faithful will be together against anyone who rebels from amongst them in order to spread injustice, sin, enmity or disturbance amongst the faithful; and that the hands of all of them will be together even though it be against the son of one of them; and that none of the faithful will kill any of the faithful nor help a disbeliever against any of the faithful; and that all will abide by the moral laws of God and that the faithfuls are the friends of one another as distinct from other men....."

"And that those Jews who follow us (the faithful) are to be helped and consoled without being treated unjustly or being oppressed, and that the Jews will bear the expenses of war with the faithful as long as war lasts; and that the Jews of Banu Auf are one community with the faithful; for the Jews their faith and for the Muslims their faith; and the Jews of Banu Najjar, Banu Jusham, Banu Thalabah, Banu Aus, their allies and intimates are on the same footing as Banu



Auf; and that the expenses of the Jews (other than war expenses) are on the Jews and of the Muslims upon Muslims; and that the signatories of this Treaty bind to help each other in war and good advice, goodness and mutual friendship amongst themselves without incurring sin; and that the Jews will bear the expenses of war as long as it lasts together with the Muslims; and that the precincts of Yathrib will be sacred for the signatories of this Treaty; and that the neighbour will be looked upon like one's own self, and that no females will be taken away except with the permission of their families; and that there shall be no rescuing or helping of the Quraish or those who help them (the Quraish); and that all will join in helping one another against any attack on Yathrib, and when they are called upon to make peace they will consult one another and inform one another; and that if anything arises out of this Treaty causing fear of dispute in any of its provisions it shall be referred to God and to Muhammad, the Messing of God."

It will be seen that the Treaty is in two parts, the first one refers to the affairs of Muslims only and the second to the joint responsibility of the Jews and Muslims.

In the second part of the Treaty, the Jews are treated exactly in the same way as the Muslims and no distinction is made between the two. But Muhammad under God's guidance, is their commander.

This treaty was made more than thirteen centuries ago. Is there any example of any prophet or reformer having ever made such a treaty of peace and liberty with the professors of arrival faith? Protection of life, of property, of the modesty of women, of liberty and the guarantees of peace are all included there in.

The Jewish tribes of Banu Qurazah, Banu Nadir and Banu Qainuqa' are not included in this treaty but Muhammad soon afterwards concluded similar treaties with them and Medina was assured of peace and prosperity as long as the parties to the treaty remained faithful to its terms.

**Muhammad's Exemplary Life :** From the day his arrival at Medina till his final sickness ten years later, Muhammad lived a most exemplary life: eating little and wearing rough clothes; receiving, preaching and dictating the Quran; doing charity to the poor and the wayfarers; attending the sick and the feeble; serving all men whether Muslims or non-Muslims, and defending his community against incessant attacks made by vituperative tongues, sharp swords and arrows of the enemy.

In addition, he planned, founded and permanently established a new Theocratic State, the like of which never existed before. No man has ever accomplished so much in a single life and no man ever will. The empires of Alexander, Chengez Khan, Napoleon and other world adventurers have been wiped out but the empire of Muhammad over the hearts of

hundreds of millions of human beings and the Law of the Quran are still the most Powerful Fact which the world has to reckon with more than 1300 years after Muhammad's death.

**Muhammad's Precautions :** The reader must have noticed that the speeches of Abbas, uncle of the Prophet, the Prophet's own query to the Medinites and Abbas bin Ubadah's speech at the Second Pledge of Aqaba made it certain that the Quraish were bent on fighting Muhammad and his helpers whoever they might be. That idea was confirmed by the plot of the Quraish to kill Muhammad at Mecca. Now that he had escaped, would they leave him alone? Certainly not. Muhammad's Treaty with the Jews makes it absolutely clear that an attack on Medina was then in sight.

It will be shown later on that he was receiving revelations as to what was happening at Mecca and what was soon going to happen nearer Medina. It has already been stated that it was hard on Muhammad that his companions should be in trouble and he was most solicitous for their welfare. Was it consistent with these principles that he should sit down in his house and in his mosque, say his prayers, preach the Quran and do nothing else? That is what the Christian biographers of Muhammad wish him to have done. But Muhammad was not made of that stuff that the Muslims of today would learn their lessons from Muhammad and from what the Quran says:

O ye wo believe!

Take your precautions,

Then march forth in separate bodies,

Or march forth all together. (Quran, 4:71)

Even when praying under arms, precautions must be taken:

And they (Muslims going to pray under arms) should take their precautions and their arms;

Because those who have chosen disbelief wish that in case you should neglect your arms and your necessities,

They may, then, fall upon you a sudden falling;

And weaken not in the search of the people. (Quran, 4: 102 to 104.)

And again:

O ye who believe!

Upon you is the safeguarding of your lives. (Quran, 5 : 105.)

It is true that all these verses and dozens of others had not yet been revealed. It is, therefore, still more to the credit of Muhammad that he forestalled them. The fact is that



in his vision he had seen everything. The Quran came bit by bit, but his mind had been instructed in all that was necessary. Muhammad's life is a commentary of the Quran.

Recent Muslim biographers of the Prophet say that when Muhammad emigrated to Medina he had not received God's permission to fight the Quraish. This confession of weakness on their part is due to the fact that they want to meet the objections of European writers who say that Muhammad was the aggressor in his wars against the Quraish. The objection of the Europeans and the apology of Muslim biographers are both beside the mark.

The Meccans tortured and imprisoned the Muslim emigrants, separated husband from wife and mother from her child (as happened in the case of Umm-i-Salamah); they kept the wealth of Muslims (the whole property of Suhaib Rumi was confiscated on his emigration to Medina); they planned the death of the Prophet and fixed a prize of 100 camels for his capture. If this is not a declaration of war on the Muslims what else can be?

They never made any restitution of confiscated property; they never paid any indemnity for the wrongs they had done; they never asked pardon of Muhammad for plotting against his life. On the contrary, they wrote to Abdullah bin Ubbayy (a Jew) and his allies amongst the unbelievers of Medina as follows:

"You have allowed this person (meaning Muhammad) to stay at your place. It is now incumbent on you to fight him and banish him from your place. Otherwise we have sworn to attack you suddenly, all together. We will kill your young men and take possession of your women."

How can Muhammad be an aggressor if he fights these enemies of God and man? The recent Muslim biographers of Muhammad say that Muhammad received permission to fight just before the Battle of Badr. The facts are quite eloquent and the Quran must not be belied to please the European objectors whose objections are utterly baseless from head to foot.

Even the bitterest enemy biographer of Muhammad, the writer of the article "Mohammadanism" Vol. 16, of the Encyclopedia Britannica, 9th edition, page 55, col. 1, says:

"According to Arab notions it was a kind of high treason on his (meaning Muhammad's) part to leave his native town and join a foreign society; on the part of the people of Medina it was an act of hostility to Mecca to receive him among them. The Meccans would have been fully justified on their side to take arms against the Moslems...It was the Moslems who took the initiative."

The friends of the Meccans would have been pleased if Muhammad and his *little band of Muslims had been killed and nothing* more heard of them. They would like to blow out Islam with their mouths (verbal vilifications) but God will perfect it in spite of them. The first

question to be answered is: "When was permission given to Muslims to fight the Meccans?" The verse of the Quran which refers to this matter is as follows:

Permission (to fight) is given to those against whom war has been declared,  
Because they have been wronged.

And most surely God is capable of helping them.

Those who have been expelled from their homes without just cause,

(Solely) because they say:

"Our Lord is God".

(Quran, 22: 39)

This Chapter, No. 22, is a Meccan Sura and was revealed before the emigration to Medina took place. There is no evidence that this particular verse was revealed at Medina more than a year after the emigration. The Muslim writers who casually try to make us believe that this verse was revealed immediately before the Battle of Badr are playing into the hands of lying objectors. The verse is quite clear. War had been declared on Muslims, it says, and they had been oppressed and expelled simply because they believed in One God and said 'God is our Lord'.

On the other hand says God:

Will you not fight a people who have broken their oaths

And they resolved to turn out the messenger,

And they began (the fight) the first time?

Are you afraid of them?

(Quran, 9: 13.)

The fact is that Muhammad had God's permission to fight the Meccans and he was getting ready for it but he would not and did not invade Mecca. He let the Meccans go to Badr.

Maulvi Muhammad Ali's note in his translation of the Quran on verse 39 of Chapter 22 giving permission to Muslims to fight says:

"According to authentic reports, this is the earliest permission given to the Muslims to fight. There is nothing to show that this verse was not revealed at Mecca. It was owing to this revelation that in the well-known oath of allegiance taken at Aqaba, the Holy Prophet required a promise from the Medina deputation that they would defend him against his enemies even as they would defend their children".

Muhammad knew very well that the Quraish would fight him but when and where he did not know. He was, therefore, bound, a good general as he was, to send out reconnoitring parties to keep an eye on the movement of Meccans.



**Muhammad's Reconnoitring Expeditions : 1 A. H. :** First Expedition under Hamza: Muhammad had to find out what the Quraish were doing, so he sent 30 riders under his uncle Hamza towards the Red Sea (the route taken by the Meccans to Syria) to see if they were not really going to attack Medina. Near Al-is, a place on the sea-coast, Hamza found a caravan of 300 riders under Abu-Jahl. No fighting took place, and Hamza returned safely.

Second Party: But the Meccans might be attacking Medina by another route, so a second party of 60 riders (all Muhajirin as in the first party) were sent under Ubaida bin Harith towards Rabigh. They met with a caravan of 200 riders under Abu-Sufyan. No fighting took place and each party went its way.

In war, as well as in all games, it is the business of the leader to confound the enemy's plans. And the Meccans were confounded. Muhammad was so soon sending out expeditions surely, they thought, he must have an enormous army of Medinites behind his back.

To make the plans of the Meccans still more confounded, Muhammad sent another small expedition of 18 to 20 riders under Sad bin Abi-Waqas towards the south. They also returned without any fighting having taken place.

**Reconnoitring Expeditions 2 A. H. (623 A. C.) :** The first year of the Hegira thus closed without a single life having been lost on either side. It is quite apparent by the small number of men sent out by Muhammad, viz. 30, 60 and 20 that he did not mean to fight the Meccans. Those European writers who assert that these expeditions were sent to loot the caravans are also wrong because no loot took place. The expeditions were merely informatory. Muhammad wanted to take precautions as God wished him to do. He had the permission to fight, and it does not require a Divine order to fight those who are after your life. The Meccans had declared war on him and they never complained of Muhammad's expeditions. How could they? The question may be asked "Why did not the Meccans invade Medina in the First Year of the Hegira?" The answer to this is that they were terrified by the extraordinary success of Muhammad at Medina-by his unifying Muhajirin and the Ansar, in one brotherhood; by his treaty with the Jews and by his readiness to catch them if they came near him. They were no match for the genius of Muhammad.

**Muhammad Himself at the Head of Expeditions : 2 A. H. :** The first year of Hegira consisted of nine and a half months only, as it commenced in Rabi-ul-Awwal, the third, month of the year. In the twelfth month of his Emigration or the second month of the Second Year of the Hegira, Muhammad headed an expedition himself but he made Sad bin Ubada its chief. He went towards Ghazwat-ul-Abwa till he reached Waddan trying to find out the Quraish and Banu Damrah. He did not find the Quraish but Bann Damrah made an alliance with him.

He thus consolidated his position, and after a month, he again set out towards Buwat at the head of 200 Muhajirin and Ansar al together. The fact that the Ansar were with him proves most conclusively that it was not a military expedition, for, the first time he asked the Ansar to fight with him was at Badr, as will appear later. A caravan under Ummayyah

bin Khalaf was reported to be on its way to Syria but it did not meet Muhammad. It avoided him and Muhammad did not pursue it. Apparently Muhammad was getting news or revelations of caravans setting out from Mecca towards Medina. How was he to know whether they were trade caravans for Syria or military forces meant for the invasion of Medina ?

The only way was to find it out by sending parties of his men who got the necessary information so that Medina might not be taken by surprise. If he had sat down with a rosary in his hand he would certainly have been attacked as the Meccans said "Suddenly by us all together." After another two or three months he took or sent another expedition towards Yanbo' under Abu-Salmah bin Abul-Asad. They were there at the end of the fifth and the beginning of the sixth months of the Second Year of Hegira (October 623 A.C.) getting information about a caravan under Abu-Sufyan. Abu-Sufyan avoided them and they did not pursue him and returned to Medina. In these expeditions, Muhammad had succeeded in making alliances with Banu Hamza, Banu Mudlij and the people of Buwat.

It must not be forgotten that the Muslims did riot kill a single person of the Meccans in all these expeditions nor did they take a single animal or a single dirham from the Meccans. They went there to get information and to establish their prestige and for nothing else. If the Quraish had met them and discussed matters amicably, Muhammad would have made peace with them on honourable terms just as he had done with the Jews and just as he did with the Meccans, five years later at Hudaibiya when he was powerful enough to crush them. Muhammad was ready to fight but he was readier still to make peace. The leaders of the Quraish would not make peace. On the contrary, twenty days after his return from the last expedition Kurz bin Jabir of the Meccans came with a party of the Quraish near Medina and took away a large number of camels and sheep of the Medinites. According to the Meccans and their friend, the writer in the Encyclopaedia Britannica, they had every right to do so whilst Muhammad had no right to take the initiative or else he was the aggressor. But who was the aggressor ? Certainly the Quraish, both before and after the emigration.

The Prophet set out in pursuit of Kurz, the looter and put Zaid bin Harith at the head of Medina in his absence, but Kurz escaped via Badr.

The facts as above stated are undeniable and the Meccan chiefs are solely responsible for all that followed.

The looting expedition of Kurz bin Jabir had clinched the issues. There could be no going back on them. In this Second Year of Hegira in the month of Rajab (seventh of the year) Muhammad sent a number of Muhajirin under Abdullah bin Jahash of the tribe of Asad and gave him a sealed letter which was not to be opened till two days after his departure. He went where he was told to go and on opening the letter he read : 'When thou seest what is in this letter then go on to Nakhia between Mecca and Taif and observe the Quraish and let us know the news.'

**Death of Umar Bin Hadrami 2 A. H. (623 A.C.) :** Abdullah read it and informed his



companions who all agreed to it. They all left without stopping as the order was to go on (and not to stop). Two of their companions Sad bin Waqqas Zuhri and Utba bin Ghazwan, who had gone in search of their camels were left behind and they were both caught by the Quraish. At Nakhia the Muslims met a caravan of the Quraish under Umar bin Hadrami. This was the last day of Rajab (one of the holy months). Sad on his own responsibility and after consulting his companions interrupted the caravan. Someone shot an arrow which killed Umar bin Hadrami and the Muslims took two prisoners whom they brought to Medina.

The Prophet in a difficult position and God's decision with regard to Nakhia Expedition: 2 A.H. = 623 A.C.

When The Prophet saw what had happened he told Sad and his companions, "I did not order you to fight in the sacred month." He refused to take any part of the booty or to give it to the Muslims. He waited for the decision of God. The Meccans raised a great cry against Muhammad ; and their conspirators amongst the Quraish in Medina also attempted to blaze up a big war against Muhammad for his having allowed fighting in the sacred month of Rajab. Muhammad prayed to God for guidance and it came.

Says God :

They ask thee concerning the holy month-

(As to) fighting therein.

Say, "Fighting, therein is a serious matter."

But hindering men from God's way,

And disbelieving in Him,

And (hindering them) from the holy mosque,

And turning out its people therefrom

Are more serious with God ;

And persecution (in faith) is more serious than war.

And they will not cease fighting with you

Till they turn you back from your faith

If they can..

(Quran, 2 : 217.)

Exchange of Prisoners : The Muslims were overjoyed at this revelation and the Prophet exchanged Sad bin Waqqas and Utba bin Ghazwan for the two Meccans captured by his men. One of these Hakam bin Kaysan became a Muslim and remained at Medina.

Happenings at Medina : The sequence of events made it necessary that the expeditions of the Prophet be given in a series without break but that was only a very small, one might say an extremely small, part of Muhammad's work at Medina during the first seventeen

months. Whilst he was still living at Abu-Ayub's house, he sent Zaid bin Harith and Abu-Rafi' to bring his daughters Fatima and Um-e-Kulthum, his wife Saudah bint Zamah, and Usama bin Zaid. Abdullah bin Abu-Bakr, his companions and Talha bin Ubaidullah also came with them.

The Prophet's new house near the recently built mosque was ready and he moved to it about the end of the First Year of Hegira with his females.

The Prophet Takes Aishah as His Wife : It has already been mentioned that Aishah bint Abu-Bakr was engaged to the Prophet before his emigration to Mecca. She had come to Medina with her brother. The marriage was now formally celebrated and Aishah entered his home. Aishah was brought up in comparative luxury and was fond of her play-things. But she was the most intelligent girl in Mecca or Medina and from all accounts she must have been very beautiful. Muhammad loved her most tenderly and she was to him like a second angel. Her memory and her faculties of judgment must have been extraordinary. But for her, almost half the events of Muhammad's private life would be missing. She ranks next only to Khadijah in the history of Islam, and in some ways she is almost indispensable. No historian of Islam can do his work without bowing to the service she has done to Muslims for all time to come. In matters of Islamic practice and procedure her sayings from the Prophet are absolutely unique.

Alms and Fasting : It is also during this period that the greater portion of the 2nd Chapter of the Quran was revealed in which amongst other important things are the obligatory keeping of the 29 or 30 days' fast in the month of Ramadan and the payment of the stated alms. The quantum of alms is not fixed in the Quran but it was fixed by the Prophet at 2 1/2 percent of the net annual income of each person above a fixed income. (The details of these and other religious duties must be left over to be dealt with by theologians.) The Hajj was already an institution of Ibrahim and the Quran confirmed it and made Arafat the final stage of Hajj instead of Mina.

Adaan or Call to Prayer : The five prayers, it has already been stated, were fixed from the day of Muhammad's Miraj. These prayers became a regular institution at Medina. At Mecca, there was a great deal of interruption by the Quraish and it was difficult to form a congregation without the Quraish starting a persecution. At Medina, the congregations were comparatively large and it became necessary that the faithful should have some kind of call to prayer. Someone suggested the trumpet-call as was done by the Jews. Another proposed the ringing of bells as was done by the Christians. But both these forms were displeasing to the Muslims.

After a good deal of consultation, Muhammad fixed upon the Verbal Call as the best of all, and Bilal was instructed to call the faithful to prayer. There was a house belonging to a woman of Banu Najjar next to the mosque and Bilal ascended the top of this house before each prayer and called :



Allah-o-Akbar, Allah-o-Akbar, Allah- o-Akbar, Allah-o-Akbar,

("God is Great, God is Great, God is Great, God is Great).

Ashhad-o-An-La-ilaha-illallah

(I bear witness that there is no deity but God (Allah)).

Ashhad-o-An-La-ilaha-illallah

(I bear witness that there is no deity but God);

Ashhad-o-Anna Muhammadur Rasoolullah

(I bear witness that Muhammad is the Messenger of God),

Ashhad-o-Anna Muhammadur RasoolULLAH

(I bear witness that Muhammad is the Messenger of God).

Hayya Alas Salah

(Come to (or be alive to) Prayers)

Hayya Alas Salah

(Come to (or be alive to) Prayers);

Hayya Alal Falah

(Come to (or be alive to) Spiritual Success).

Hayya Alal Falah

(Come to (or be alive to) Spiritual Success).

Allah-o-Akbar, Allah-o-Akbar

(God is Great, God is Great),

La-ilaha-illallah

(There is no deity but God)."

This simple, melodious and charming call sums up Islam in a few sweet sentences and is the spiritual food of all Muslims in all the four corners of the earth. If Muhammad had done nothing more than institute this call and the prayer he would have become immortal but his fame rests on a thousand equally grand achievements.

Muhammad and Abdullah bin Ubbayy : Just about the time of the arrival of Muhammad at Medina, the unbelievers amongst the Aus and Khazraj who had both suffered heavily in the Battle of Buath were intending to make Abdullah bin Ubbayy (the Jewish leader of Medina) their king. A crown of gold had been made and everything got ready for the coronation of Abdullah bin Ubbayy but the arrival of Muhammad and his marvellous activity put these things in abeyance.

The Quraish sent their epistle to Abdullah bin Ubbayy calling upon the Medinites to fight Muhammad and banish him or else be prepared for the sudden and merciless onslaught of

the Quraish on Medina. "We have sworn to kill your young men and take possession of your women," was the resolution of the Meccans presented at a meeting of the Jews and others under the presidentship of Abdullah bin Ubbayy. It was a grand chance for Abdullah bin Ubbayy to assert himself. But God was with the Prophet who got wind to this meeting and boldly walked into the assembly and addressed them thus:

"O ye people ! the Meccans are trying to deceive you. If you are taken in by their threats you will be ruined. You will be killing your own kith and kin in Medina (meaning the Muslims) and when you are weak they will over-power you and plunder you. It is better that we should all fight them jointly as we have agreed with the Jews. Tell the emissary of the Meccans that we are not afraid of them."

Before Abdullah bin Ubbayy could put in a word the whole assembly unanimously approved of this proposal with great joy. The Medinites were as much of a fighting race as the Meccans if not more so. The assembly then dispersed. Bin Ubbayy said nothing but in his heart he was greatly disturbed and was bent on carrying out his secret plans.

Conversion of Abdullah bin Salam and Salman Farsi : Salman a Persian embraced Islam in the First Year of the Hegira. As to the Jews they had welcomed Muhammad and made an alliance with him to take advantage of his influence and power and to use him as their tool. But God's Will was working otherwise. One of their learned men and priests named Abdullah bin Salam embraced Islam together with the whole of his family. Before the Jews became aware of this fact, Abdullah bin Salam ( who himself remained concealed) had them sent for in the presence of the Prophet and had them questioned thus:

"What is the position of Abdullah bin Salam amongst you?"

The Jews replied: "He is a nobleman and the son of a nobleman, a priest and a learned man amongst us."

Abdullah bin Salam then came out of concealment and told them what he had done and called them to Islam. The Jews did not relish this and began to make secret plans against Muhammad, and to annoy him by their verbal disputations as they had done Jesus six centuries before. History was repeating itself. To warn the Jews and to inform the Muslims, God revealed the 2nd Chapter of the Quran. In verses 40 to 46 of this chapter God reminds the Jews of His past favours and asks them to fulfil their covenant with God and He will fulfil His. In this there is a reference to the Covenant they made with God through Moses and also the covenant they made with Muhammad. God then orders them to believe in the Quran which has come to confirm their sacred book and be not the first to disbelieve therein, and sell the word of God for a mean price by combining with the unbelievers. God orders them to keep up their prayers and pay the stated alms and pray with those who pray to God. "Do you command men (meaning unbelieving Arabs) to be pious, and forget your own souls?"



But God knew what was in their hearts; and Muhammad and the Muslims are forewarned as to what they will do. The Jews determined to play a double role. They professed to be the friends of Muhammad but they were in league with the unbelievers, and their whole object from this day was to exile Muhammad from Medina as he had been exiled from Mecca. They called upon the Prophet to go to Jerusalem and make Medina a midway home between Mecca and Jerusalem. "Jerusalem was the home of the Prophets and more fitting for Muhammad than either Mecca or Medina," they said.

Muhammad saw through their stratagem, and soon God's command came to change the direction of prayer from Jerusalem to the Kaaba. This gave further offence to the Jews and they became a perfect nuisance to Muhammad and the Muslims whilst secret communications were going on between them and the Meccans.

Deputation of the Christians : About this time a deputation of the Christians of Najran consisting of about 60 riders came to Medina. There were amongst them some men of learning and of noble birth. Their real intention was to increase the enmity between the Jews and the Muslims and to bring it to the points of war.

Muhammad welcomed them right royally and served them in person, allowing them to pray as they liked and do as they pleased. Religious discussions also took place between the three religions-Islam, Christianity and Judaism. The Jews denying the Christians and the Christians denying the Jews and both wrangling without any real faith in God.

And say the Jews,

"On nought be the Christians".

And say the Christians,

"On nought be the Jews".

And they (all) read the Book....

(Quran, 2 : 113.)

When both sides asked Muhammad as to what he believed he said :

Say ye :

"We believe in God,

And what has been sent down to us,

And what was sent down to

Ibrahim and Ismail and Ishaaq

And Jacob and his children,

And what was given to

Moses and Jesus,

And what was given to the prophets from their Lord ;

We separate not one from the rest of them,

And we be obedient to (i.e., we be Muslims)."

(Quran, 2: 136.)

The whole matter between Judaism, Christianity and Islam is discussed in verses 113 to 141 of the Second Chapter of the Quran. Islam is the religion of all the prophets of God but the Christians and Jews would not agree to this. They would only believe what was sent down to them and disbelieve in what is sent down to others.

#### Worldliness Prevents Disbelievers from Believing Islam:

Nothing prevents disbelievers from believing in Islam except their worldliness.

They are afraid that by doing so they would lose their position of superiority which they think belongs to them. Islam is a religion in which all men become equal before God. The rich and the poor, the noble in birth and the meanest of the mean start on an equal footing; and "he alone is the noblest in the sight of God who is the most pious amongst you." (Quran 49 : 13.)

Emperors, kings, commanders, priests, feudatory lords and others who have acquired a special position amongst their fellow beings are instinctively against Islam-priests especially. But for the guardians of the deities of Mecca, the Quraish would have joined the faith of Islam long before they did. This is proved by the fact that when the opposition of the chiefs broke down, the people embraced Islam in large numbers. But at the time we are speaking of, all three parties- the unbelievers amongst the Arabs, the Jews and the Christians- were unwilling to acknowledge Muhammad. By believing in him they thought they would lose their hereditary rights, privileges and power over the populace. The Christian deputation left without any result. It was apparent to everyone, however, that the Jews were at heart Muhammad's enemies.

Preparations of War : As we know that Kurz bin Jabir looted the camels and sheep of the Medinites and was not caught. Muhammad realised the seriousness of his position. The Jews were intriguing against him ; the Meccans had declared war on him and the caravan which in October 623 had gone to Syria under Abu-Sufyan would soon be back to Mecca when the Quraish having made a profitable commerce and gathered together all their resources would fall on him with all their might and the Jews would rebel against him at Medina. He had his revelation from God and must act before any such emergency arose. In all his enterprises he forestalled his enemies and confounded their plans. He began to act immediately. He made preparations to threaten the safe return of Abu-Sufyan caravan to Mecca. He did not mean to capture the caravan, but his coming out was a threat to it, all the same. Those who deny this to Muhammad for fear of the Christian critics are giving little credit to Muhammad as a general and are flying in the face of the Quran.

Muhammad's move to intercept the caravan was a first class military manoeuvre. The



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"On nought be the Christians".

And say the Christians,

"On nought be the Jews".

And they (all) read the Book....

(Quran, 2 : 113.)

When both sides asked Muhammad as to what he believed he said :

Say ye :

"We believe in God,

And what has been sent down to us,

And what was sent down to

Ibrahim and Ismail and Ishaaq

And Jacob and his children,

And what was given to

Moses and Jesus,

And what was given to the prophets from their Lord ;

We separate not one from the rest of them,

And we be obedient to (i.e., we be Muslims)." (Quran, 2: 136.)

The whole matter between Judaism, Christianity and Islam is discussed in verses 113 to 141 of the Second Chapter of the Quran. Islam is the religion of all the prophets of God but the Christians and Jews would not agree to this. They would only believe what was sent down to them and disbelieve in what is sent down to others.

#### Worldliness Prevents Disbelievers from Believing Islam:

Nothing prevents disbelievers from believing in Islam except their worldliness.

They are afraid that by doing so they would lose their position of superiority which they think belongs to them. Islam is a religion in which all men become equal before God. The rich and the poor, the noble in birth and the meanest of the mean start on an equal footing; and "he alone is the noblest in the sight of God who is the most pious amongst you." (Quran 49 : 13.)

Emperors, kings, commanders, priests, feudatory lords and others who have acquired a special position amongst their fellow beings are instinctively against Islam-priests especially. But for the guardians of the deities of Mecca, the Quraish would have joined the faith of Islam long before they did. This is proved by the fact that when the opposition of the chiefs broke down, the people embraced Islam in large numbers. But at the time we are speaking of, all three parties- the unbelievers amongst the Arabs, the Jews and the Christians- were unwilling to acknowledge Muhammad. By believing in him they thought they would lose their hereditary rights, privileges and power over the populace. The Christian deputation left without any result. It was apparent to everyone, however, that the Jews were at heart Muhammad's enemies.

Preparations of War : As we know that Kurz bin Jabir looted the camels and sheep of the Medinites and was not caught. Muhammad realised the seriousness of his position. The Jews were intriguing against him ; the Meccans had declared war on him and the caravan which in October 623 had gone to Syria under Abu-Sufyan would soon be back to Mecca when the Quraish having made a profitable commerce and gathered together all their resources would fall on him with all their might and the Jews would rebel against him at Medina. He had his revelation from God and must act before any such emergency arose. In all his enterprises he forestalled his enemies and confounded their plans. He began to act immediately. He made preparations to threaten the safe return of Abu-Sufyan caravan to Mecca. He did not mean to capture the caravan, but his coming out was a threat to it, all the same. Those who deny this to Muhammad for fear of the Christian critics are giving little credit to Muhammad as a general and are flying in the face of the Quran.

Muhammad's move to intercept the caravan was a first class military manoeuvre. The



caravan contained commerce worth 50,000 dinars and not a single family of the Meccans was unrepresented in its venture. The Meccans would be forced to divide their army-half to protect the caravan and half to fight Muhammad-if they wanted to fight. Or else they might see the folly of their opposition to Muhammad and make peace with him. Muhammad was always ready to make peace with his Meccan brethren but he was not prepared to sacrifice his faith or desert his followers.

**Muhammad's Plan to Confound Quraish :** In order to carry out his plan, Muhammad sent Talha bin Ubaidullah and Said bin Zaid to bring news of the return of Abu-Sufyan's caravan from Syria. They went and stopped with Juhanni in Al-Haura (north-east of Medina on the coast nearly 100 miles away from Medina) and when the caravan came near they made haste to acquaint Muhammad.

When Abu-Sufyan reached Al-Haura he questioned Juhanni about any emissaries of Muhammad but Juhanni would not reveal anything. Abu-Sufyan, however, was an astute man and either then, or before that time, sent one Damdam bin Amr of the tribe of Ghifar to Mecca for the protection of the caravan. Most probably he had long before this day learnt of Muhammad's going to the valley of Yanbo' in October 623 and despatched his man for help.

Anyway, Damdam reached Mecca in double quick time, cut the ears, nose and other parts of his camel so as to make it bleed, tore off his own shirt both front and behind and cried:

"O ye Quraish ! Your property with Abu-Sufyan ! Muhammad and his companions are on its way. I did not see them capture it. Help ! Help !"

## SEVEN

### LIFE AT MEDINA

#### BATTLE OF BADR

**Preparations of Quraish to Crush Muhammad :** As soon as Abu-Jahl heard this, he called the people to the Kaaba to get ready for the march. Abu-Jahl was a man who had his face, tongue and eyes as if they were made of iron and none of the Quraish dare disobey him. But even then the people were divided. They were afraid of being attacked by Banu Bakr from behind on account of their old enmity of the unholy war of Harb ul-Fijar. But Malik bin Jushum Mudleji stood surety for this and all the leaders of the Quraish set out to crush Muhammad. Abu-Lahab, who could not go, sent As bin Hisham bin Mughirah in his place. Umayyah bin Khalaf was going to stay behind but Abu-Jahl forced him to go by calling him "a woman who should put Kuhl (or antimony) in here eyes." So that not a single man of any worth who could bear arms remained in Mecca.

**Quraish Force at Badr :** The Quraish force when it started from Mecca consisted of full 1000 soldiers : 700 riders on camel and 300 on horseback. They were all fully armed and provided with shields, armour, arrows, swords and other implements of war. Thirteen men were appointed to feed this army and hundreds of camels were taken with the army for carrying provisions and also to serve as food for the army itself as it had to go a long way.

Excepting Abu-Sufyan, all the leaders who had conspired against Muhammad's life at Mecca were present. This army reached Badr where it received the news of the escape of Abu-Sufyan's caravan from Syria on its journey back to Mecca and Abu-Sufyan sent a messenger saying that God had saved his caravan from the hands of Muhammad and it was not necessary for the warriors to go to Medina. A few of the Quraish went back to Mecca.



But Abu-Jahl refused to go back. "By God," he said, "we will not return. We will camp at Badr and stay there for three days. We will slaughter camels, feast and drink and musicians will sing for us. And all the Arabs will hear of our exploits, our great gathering and they will ever after be afraid of us."

Badr was one of the Arab desert markets and Abu-Jahl wanted to make history so that the Arab poets may sing songs of his great gallantry as a champion of the Quraish. Hence, this great force of the Quraish went on till they encamped on the further side of the valley of Badr (i.e. the side further away from Medina).

**Muhammad and his Little Band :** Recent Muslim biographers of Muhammad say that only after Muhammad had heard of Abu-Jahl's military force, did he come out of Medina (after consulting the Muhajirin) to fight the Quraish ; in other words, that he came out to fight and not to intercept the caravan from Syria. It has been stated above that Muhammad did not intend to intercept the caravan. He knew that he would have to fight the Quraish but the force which set out with him from Medina did not come out to fight the Quraish but ostensibly to intercept the caravan. The game of war is a game of confounding the enemy.

When Muhammad set out of Medina he had only 312 or 313 souls with him. He had 70 camels and two horses. Each camel carried three men and only a few men possessed armour. The rest had only swords to fight with. After sending back boys and incapable men, Muhammad had only 305 or 307 men left with him. Out of these, 83 were Muhajirin, 61 men of the Aus and the rest of the Khazraj. They reached the valley of Dhafirah when they heard of Abu-Jahl's army.

**Return of Muhammad to Medina :** Here was a new situation. It was one thing to meet a caravan with a comparatively small number of armed men and another to have to meet the whole host of armed Meccans. Muhammad always consulted his companions and the desert was no place for such a consultation, so he returned to his starting point near Medina. (It is always the custom of An Arab Caravan to fix its starting stage outside the town at some distance from it and not in the town itself for the very obvious reason that towns lack open spaces.) When he returned to Medina, the Quraish and the Jews both became bold. "Away with Muhammad" was not their open secret. "Turn him out of Medina as the Quraish turned him out of Mecca and be rid of his new religion" was their concerted plot. But Muhammad had received God's order, and as usual before deciding on any command he consulted his people and they were told exactly what the position was.

Abu-Bakr and Umar bin Khattab were with him for fighting but he said : "Give me your opinions" addressing the people generally.

Miqdad bin Amr got up and said :

"O Prophet of God ! march on as God guideth thee, for we are with thee. By God, we will not say to thee as the Israelites said "Go thou and thy Lord and fight them

and we will sit here'. But we are with thee and thy Lord, fight them, we will fight with thee and thy Lord."

The people became silent. The Prophet again said : "Give me your counsel, O ye people!"

He was now referring to the Medinites who had promised to defend him as they would defend their women and children, but they had not bound themselves to go out with him and that was why he had come back to Medina. The Ansar understood what he meant and Sad bin Muadh got up and addressing the Prophet said:

"Is it us you are referring to, O Prophet of God ?"

He said : "Yes."

Replied Sad : "We have believed in thee and confirmed thy truth and we bear witness that what thou hast been given (the Quran) is the Truth. And on this we have given thee our binding promise to hear and to obey. March on as thou intended for we are with thee. By Him who has sent thee with the truth, if thou ask us to wade through the sea we will wade through with thee, and not one man of us will stay behind, and we are agreeable to whatever may happen to us on the morrow at the hands of our enemies, for we are patient in war and truthful in our company. Perhaps God will show thee from us what will please thee. By the grace of God, march on with us."

Sad had hardly finished his speech when the Prophet's face brightened with joy and his whole being was filled with happiness. A moment like that was worth a life's labour.

"March on," he said, "and be glad that God has promised me one of the two parties" (i.e. either Abu-Sufyan's caravan or victory over Abu-Jahl's army). Even at this moment the Muslims did not know that Abu-Sufyan would escape them.

**Muhammad Marches to Badr : Ramadan, 2 A.H. :** Muhammad re-commenced his march and sent Ali bin Abu-Talib, Zubayr bin Awwam and Sad bin Abi Waqqas to bring news of the enemy. They brought him two boys who had seen the enemy force. They were questioned as to the number of the enemy but they could not say how many.

"How many camels do they slaughter each day ?" asked Muhammad.

"Nine one day, and ten the other" was their reply. Muhammad concluded from this that there were between 900 and 1000 Quraish in the army. He also learnt from the two boys that the chiefs of the Quraish were bent on fighting him. Muhammad said to his people : "Mecca has thrown to you the treasures of her very heart and liver."

**Escape of Abu-Sufyan :** Two other Muslims went to the watering places of Badr and learnt from two girls that Abu-Sufyan's caravan would be there on the morrow. The two Muslims had knelt their camels on a mound near the water whilst they were getting this information which they brought to Muhammad.



But Abu-Sufyan was not to be caught so easily. Leaving his caravan behind, he advanced to Badr in person and asked the keeper of the water named Majdi "Have you seen anyone?" Majdi replied: "Two persons had their camels kneeling on this mound." Abu-Sufyan examined the excreta of the camels and found in it remains of fodder peculiar to Medina. He rushed back and took his caravan further away to the sea-coast and escaped all possible pursuit. It was then that he sent the news of his escape to Abu-Jahl (not after reaching Mecca as some biographers say).

The Muslims were still expecting to meet Abu-Sufyan and they would have been just in time but for Abu-Sufyan's foresight, precaution and wisdom.

On the morrow, the Muslims learnt that Abu-Sufyan was beyond pursuit. There was nothing left for the Muslims but to fight the army of the Quraish. The thing had been pre-determined by God and Muhammad knew it. The Muslims knew it only when they were there. This is made quite clear in the Quran. The Battle of Badr was fought according to God's Will. Neither side could escape it. Says God :

And when God held out to you that one of the two parties would be surely yours,  
And you wished to have that for yours which was without a sting in it,  
And God wished that the truth be fulfilled by means of His word  
And that the last of the unbelievers be cut off.  
In order that the truth be established and that falsehood be nullified,  
The dislike of the guilty notwithstanding. (Quran, 8 : 7-8.)

The first nineteen verses of the Eighth Chapter refer to the Battle of Badr and those who will refer to them will find out for themselves that in spite of the zeal of Abu-Bakr, Umar, Miqdad and Sad, there were many who were not quite so earnest as they, and that Muhammad had really a most difficult work to win this battle. For instance, verses 42, 43 and 44 of this very chapter are most eloquent as to the real position of the parties. They are worth careful study. Says God :

Remember when you were on the nearer bank of the valley and they were on the farther bank,

And the caravan was below you... (Quran, 8 : 42.)

These lines show most clearly that the Muslims, the army of the Quraish and Abu-Sufyan's caravan were at one time all close to each other. God continues :

And had you been there by appointment you would surely have broken the appointment,

But (it was so) that God might carry out what was to be done,  
In order that he who chose to perish might perish with clear proofs (before him)  
And he who chose to live might live with clear proofs (before him)....  
(Quran, 8 : 42.)

It is quite clear from what has been said above that the Battle of Badr was by the Will of God ; that the Muslims set forth wishing to overtake Abu-Sufyan but that God Himself did not wish them to do that. It was God's Will that the issue between Islam and Disbelief be decided once for ever in the Second Year of the Hegira and it was.

Glory be to God for His Mercy and all honour to Muhammad for his generalship and for his winning the hearts of the Muslims before conquering his enemies.

**Other Events :** On the day of discrimination, namely, the day the two armies met...  
(Quran, 8:41.)

The day of the Battle of Badr (about 14th January 624 A.C.) is the most distinctive and decisive day in the history of Islam. If the Muslims had lost the battle that day they would not have survived the onslaughts of the disbelievers and the Jews; and Islam might have either disappeared from the surface of the earth or been put back for hundreds of years.

The fulfilment of Muhammad's prophecy that Muslims would be victorious on that day is a direct proof of his mission. He had told his followers that God had promised him one of the two parties-either Abu-Sufyan's caravan or Abu-Jahl's army. Now that Abu-Sufyan had escaped, there remained Abu-Jahl and his force for God's promise to be fulfilled.

**Encampment of Muslims at Badr :** The Muslims hurried towards Badr and when they came near the well of Badr (Badr itself is the name of the well) Muhammad descended from his camel and when Hubab bin Mundhir bin Jamu' who was an expert in the art of war, saw the Prophet alight, he said:

"O Prophet of God ! this place upon which God has caused thee to set thy foot is the place for us. We will neither go forward nor backward. What sayest thou ? Is this position good from the point of view of fighting and planning a defence ?"

Muhammad replied, "Yes, it is."

Then at Hubab's suggestion and with the approval of the Prophet, they dug a tank in which they collected all the rain water which had just fallen. They also constructed a hut for the Prophet to be at his ease, and from which to give directions of war and in which to pray.

**Love of Muslims for Muhammad :** The Muslims saw that their last day had come. The unbelievers were three to one against them in numbers and more than twenty to one in armour. For the Muslims to get back alive from this battle did not seem to be possible. They would all die there that day and kill as many disbelievers as they could. But no harm must



come to the Prophet. In case the worst came to the worst, they intended to guard him and to rescue him alive. Abu-Bakr, his chief minister, was left with him in the hut as his guard.

The Quraish who were on higher ground, took up their positions, and when they saw the paltry band of 300 down below, with no shelter and no place of rescue they were exceedingly glad. The day of days had come. Muhammad could not escape them now. They had him in the hollow of their hands. Let him call his Lord, God, to save him and his companions.

**Muhammad's Love for Muslims :** Muhammad arranged his men in battle lines but when he saw the paucity of their numbers and the poverty of their means, his heart almost sank within him. God, however, Who was with him and Abu-Bakr in the cave of Mount Thaur, was with them now. The two of them went to the hut. Muhammad turned towards the Kaaba and bowed down before God. His mind and soul were absorbed in the Soul of God. He beseeched God to forgive the sins of his followers, he prayed for the fulfilment of his promise and he supplicated God for His help. He wound up his prayers in these words :

"O God ! these Quraish have come with their friends to belie Thy messenger,

"O God ! we need Thy help which Thou hast promised.

"O God ! should this small band of ours perish, there would be none left to worship Thee."

He repeated this so often and so earnestly that he did not know where he was. His mantle fell of his person and Abu-Bakr had to cover his shoulders and said to him, "God has listened to thy prayer and He will fulfil His promise."

But Muhammad continued in his supplications and calling upon God for help. He humbled himself before God as he alone could. The man who had risen to the highest of the high heavens in his Miraj was now weeping and crying with his face on the dust. "Neither our numbers nor our strength is of any use. Thy help alone can save us." A slight nap overtook him in which he received God's answer to his prayers. He got up, happy, came out to his men, persuaded them to fight and said :

"By Him in Whose hands is Muhammad's soul, everyone of you who fights them today and is killed whilst persevering in fight, watching and facing the enemy and not turning his back on him will most certainly have paradise for reward."

The men were electrified. They saw paradise before their eyes. The 1000 of the enemy looked fewer than themselves. Each Muslim was the equivalent of two disbelievers, nay of ten,

O thou Prophet !

Urge the faithful to fighting.

If there be of you twenty persevering men they will overcome two hundred,

And if there be of you a hundred, they will overcome one thousand of those who disbelieve... (Quran, 8 : 65.)

The Prophet urged them to fight and the faithful responded with one heart. They did not fight to live : they fought to die and they lived.

**Description of the Battle of Badr, 2 A.H. (624 A.C.) :** Muhammad had given strict orders that the Muslims were not to be the first to attack, as he did in all his subsequent wars but the Quraish were impatient. Abu-Jahl invited Amir Hadrami, brother of Umar Hadrami who had been killed by a Muslim's arrow some two months before at Nakhia, to call upon the Quraish to revenge his brother's killing. Amir stood up and cried "Wa Omarah, Wa Omarah" invoking vengeance for the death of his brother Umar. Then Aswad bin Abd ul-Asad Makhzumi advanced to break down the water supply of the Muslims. But Hamzah, the Lion of Islam, soon finished him before he could do any damage. Then Utbah's son Walid, came forward and challenged the Muslims to single combat. Three young men of Medina went forward and offered themselves, but the Meccans would not fight them.

"O Muhammad !" they cried, "send us our peers out of our own people."

Muhammad ordered Hamzah his uncle against Shaibah, Ali bin Abu- Talib against Walid and Ubaidah bin Harith against Utbah.

Hamzah and Ali killed their opponents in no time and then Ali, the Lion of God, went and finished off Utbah who had wounded Ubaidah bin Harith and was swaggering of his success. The battle now became general.

This was Friday the 17th day of Ramadan the Second Year of the Hegira (about 14th January 624 A.C.).

But has man ever seen such a fight ? Three hundred on foot fighting against 300 on horse-back and 700 others. And only a few of the 300 Muslims had any armour. The Muslims had only two horses and 70 camels but they could not use these in the fighting, as all had to be on an equal footing.

The angels or spiritual powers of God, however, were on the side of the Muslims whilst the disbelievers had nothing but their hatred against Muhammad. The Muslims also had an inspired general to lead them. The disbelievers had none to rival him.

The Muslims were commanded to find out and attack the leaders and the chiefs of the Quraish. They performed prodigies of valour and wonders of skill. A young Ansar named Muadh bin Amr met Abu-Jahl, the 'Father of Ignorance' and the greatest enemy of God. Abu-Jahl was clad in nail armour all over the head and his body. His shins were the only parts uncovered by iron. Muadh with a single stroke of his sword cut off Abu-Jahl's leg and the latter fell from his horse. 'Ikramah, son of Abu-Jahl, struck Muadh on his left shoulder so that the arm of Muadh hung down, half cut and half uncut. But Muadh went on fighting carrying his hanging arm with him. At last, when he found it interfering with his fight, he



put the hanging part of his arm under his foot and tore it off clear from his body and continued the fight.

Bilal met his old master Umayyah bin Khalaf and his son Ali and killed them both.

In this way, eleven out of the fourteen leaders who had conspired to kill Muhammad at Mecca were killed at Badr. Their names are

son of Rabiah

- (1) Shaibah
- (2) Aqabah
- (3) Taaima bin Adi
- (4) Harith bin Amr
- (5) Nadr bin Harith
- (6) Abul-Bakhtari
- (7) Zamah bin Aswad

son of Hijaj

- (8) Abu-Jahl
- (9) Baniyah
- (10) Munabbah

and

- (11) Umayyah bin Khalaf.

The three who did not die (Abu-Sufyan not being in the fight), namely,

- (1) Abu-Sufyan
- (2) Zubayr bin Mutim
- (3) Hakim bin Hizam

**Later Conversions :** Muhammad continued urging his men on to fight, and finally he took a handful of sand, read some verses of the Quran, and threw it towards the Quraish saying, "Disfigured be the faces of the enemy". And he (Muhammad) urged his men to attack the Quraish with the utmost of their strength. The Muslims filled with the Spirit of God, sprang at the enemy who seeing defeat staring them in the face and having no leaders left, fled without even caring for their wounded and dying on the battle-field. Three hundred Muslims had defeated 900 to 1000 warriors of the Quraish.

The Muslim losses were 6 Muhajirs and 8 Ansar killed or 14 in all. The Meccans had 70 killed and 70 left as prisoners or 140 in all. So that every Muslim martyr had an equivalent of 10 disbelievers killed and prisoners. Who won the war? The boastful Quraish or the humble Muslims? Certainly the Muslims. Yet not even they. It was God who won.

Remember when He covered you with a (Short) nap as a calm from Himself (this refers to Muhammad's nap when praying for help in the hut),  
And He caused to be sent down upon you water from above,  
That He might cleanse you there with,  
And carry away from you the filthiness of the evil-one,  
And that He might tighten up your hearts,  
And make you stand fast there with.

(All this is the result of Muhammad's prayer for his men whose past sins were forgiven and who were endowed with the power of God to fight heavy odds ranged against them.)

Remember when thy Lord commanded the Messenger-spirits  
Surely I am with you,

Therefore make ye firm those who believe ;

I will soon cast terror into the hearts of those who disbelieve,  
The strike above (their) necks,  
And strike off all their extremities.

(Quran, 8 : 11-12.)

The unbelievers lost because God had made the Muslims unconquerable and put terror into the hearts of His enemies.

Therefore, you did not kill them, but God killed them... (Quran, 8: 17.)

**Muhammad's Instructions to Search for Abu-Jahl's Body :** Abdullah Bin Masud went to look for the dead. He found Abu-Jahl in a dying condition but still alive. Abdullah bin Masud said to him : "O enemy of God ! see how God has made thee low." Abu-Jahl asked him the result of the battle and on being told that the Meccans had been defeated he asked Abdullah to cut his head with all his neck intact close to the shoulders, so that his head might be distinguished as being high and belonging to a chief of the people. Such was the pride of this enemy of God. Muhammad thanked God for the victory and the first thing he did after the battle was attending to the burial of the dead. Deep pits were dug and the dead were carried into these pits and covered with earth. Umayyah bin Khalaf (the tormentor of Bilal) has been so badly cut into pieces that he was buried where he lay.

Amongst the dead were Abu-Qais bin Aslat, Ali bin Umayyah and As bin Munabbah. These were all young men whom the Prophet had loved whilst he was at Mecca and who had been forced into the fight. There was hardly a family of the Quraish which had not a member killed in this battle.

The Prophet gathered the booty and put it in charge of Abdullah bin Kab of Banu Najjar



and sent Abdullah bin Rawaha and Zaid bin Harith on different routes to Medina to announce the good news of this great victory.

The news reached Medina just at the moment when they were burying Ruqayya, daughter of the Prophet and wife of 'Othman bin Affan, who had been left behind to look after her, as she was seriously ill when the Prophet set out of Medina.

Abdullah bin Rawaha and Zaid bin Harith were telling the people how the battle had been fought and won and were giving the names of the Quraish who had been killed. The Jews who did not like this news tried to mislead the people and said : "Muhammad has been killed and his companions have been defeated. Zaid bin Harith is riding his she-camel. If he was alive the camel would be with him, and Zaid bin Harith is telling false tales to make people keep the peace and for fear of the consequences of the defeat."

Thus, God disclosed to the Muslims what was in the hearts of the Jews. When the news was confirmed, some of the leaders of the Jews said : "The inside of the earth is better than its surface," meaning that death was better than life after Muhammad's victory over the disbelievers ; and one of them, Kab bin Ashraf left for Mecca where he joined the disbelievers and by his violent anti-Muhammad poems and speeches stirred them against the Muslims.

And they will not cease fighting with you  
Till they turn you back from your faith  
If they can.

(Quran, 2 : 217.)

There was difference of opinion amongst the Muslims as to the division of the booty. Muhammad thought the matter over and then under Divine guidance distributed it equally amongst all combatants including those who were compulsorily left in Medina like 'Othman bin Affan (to attend his sick wife) and Usama bin Zaid (Muhammad's agent in charge of Medina whilst he was away). A horseman got double the share of a foot-soldier. He thus laid down the principal of the civilian and the administrator being as important as the soldier in the polity of Islam.

The prisoners were taken along to Medina but two of them viz. Uqbah bin Abi Muaid and Nadar bin Harith who had always tortured the Muslims at Mecca and who used to utter the most abominable lies against the Prophet and the Quran were put to death.

**Treatment of the Prisoners :** The Muslims entered Medina a day before the prisoners. When the prisoners came the next day, Sauda bint Zamah saw Abu-Yazid Suhail, one of the prisoners, with his hands tied behind his back. She could not help speaking to him and said:

"O Abu-Yazid ! have you surrendered your souls and given away your hands? Death was more honourable than that ?" She made this humorous remark on account of the hands of the prisoner being invisible when she saw him face to

face. Muhammad who was in his house heard this remark of his wife and said: "O Sauda ! are you going to urge them against God the High and against His Messenger." She replied : "O Prophet of God! By God who has sent thee with the truth I could not help myself saying what I said when I saw him in such a condition." This shows what liberty of speech every one enjoyed at that time and also that Sauda was not without pity for the prisoners. The fact is that the Prophet himself was moved to pity and the prisoners were distributed amongst the Muslims with instructions that they were to be treated nobly till they were redeemed by the Meccans or till God gave other orders regarding them.

**Opinions of Muslims :** Muhammad's ministers, Abu-Bakr and Umar bin Khattab, were divided in their opinion as to the prisoners. Umar, with his usual austere temperament, was for killing them so that they might serve as a warning to others, but Abu-Bakr pleaded for mercy.

One of the prisoners was a poet. He said to the Prophet : "O Muhammad ! I have five daughters, make a charitable gift of me to them." Muhammad released him.

Abu-Aziz bin 'Umair was a prisoner with Abi Yusr. Abi Yusr would himself live on dates and feed Abu-Aziz bin 'Umair with bread. When Musab, full brother of Abu-Aziz, saw this, he said to Abu-Yusr, "Keep him carefully and treat him most strictly. He has a rich mother and she must pay full ransom for him." Abu-Aziz heard this and said : "You are my brother and you advice hardship on me." To which Musab replied :

"The man who has you in custody is my brother-in-faith."

After much discussion, the prisoners were redeemed by payment of various sums from 4000 to 1000 dirham each. Some who had no money were set free without any ransom but those who could read and write and had no money to redeem them were told to educate ten Muslim boys of Medina each. They were then released.

**Expedition of Sawiq :** Thus ended this fight. The Meccans were so filled with shame that they could hardly look at one another. They were in great sorrow but the most wicked amongst them advised the others not to cry as it would please the Muslims. Abu-Sufyan swore not to have the company of women till he had revenged himself on the Muslims. He took two hundred riders under him and burnt the plantations of dates outside Medina but ran away when the Muslims came out to meet him. He and his followers after killing two Muslims, ran for their lives and in order to lighten the burdens of their camels, threw off bags of pounded dry oats (called Sawiq in Arabic) which the Muslims who pursued them picked up. Hence this pursuit of the Meccans is called "The Expedition of Sawiq". This took place in the month of Dhul-Hijja (12th) of the Second Year of the Hegira.

**Effects of the Battle :** The winning of the Battle of Badr, the first pitched battle in Islam, was the most glorious event in its history. It endowed the Muslims with a will to win, the



value of which cannot be reckoned in terms of men and money. Just as the Prophet is an exemplar to all Muslims so is Badr the ideal of all Muslim battles. When Muslims fight, they must fight for the love of God only and to establish His Truth.

Surely God has purchased from the faithful their lives and their belongings in exchange for the Garden that is for them... (Quran, 9: 111.)

The Jews and the disbelievers all over Arabia now became aware that a new power had arisen amongst them which was bound to win unless they succeeded in smothering it. "Kill Muhammad" was their hearts' desire.

Safwan bin Umayyah, whose father and brother had been killed at Badr hired one 'Umair bin Wahab to go to Medina and murder the Prophet. The conversation was kept secret. But God warned the Prophet as to what was coming. 'Umair reached Medina with a sword that had been sharpened and the blade of which had been poisoned so that a wound of the sword might prove fatal.

Umar bin Khattab discovered 'Umair, caught hold of him and his sword and brought him before the Prophet.

The Prophet told Umar to release 'Umair and asked 'Umair: "What is the cause of your coming?"

'Umair said: "My son is one of the prisoners. I have come that you may take pity on me and release him."

The Prophet said: "Safwan has hired you to kill me and this sword which you hold is poisoned." The Prophet then related verbatim the conversation which had taken place between the two. 'Umair said: "I believe in God and I acknowledge that you are the Messenger of God, for excepting me and Safwan no one knew this secret."

"The Battle of Badr," says the writer in the Encyclopedia Britannica, "is not only the most celebrated of battles in the memory of Moslems: it was really also of great historical importance. It helped immensely to strengthen Muhammad's position. Thenceforward open opposition to him in Medina was impossible; families who had hitherto withdrawn themselves from his influence were so thoroughly cowed by some atrocious murders carried out in obedience to his orders, that they went over to Islam. He was in a position to proceed to break up the autonomy of the Jews."

The writer alleges murders committed by Muslims but does not give details. Falsehood has no legs to stand upon and is content to shoot the air. However, the testimony of the writer as to the value of the victory is there. He goes on to say in a later paragraph:

"The Meccans also were very deeply impressed by the defeat inflicted on them by the Moslems. They saw clearly that the blow must be avenged, and they took comprehensive measures for their campaign."

*Events in the Second Year of Hegira* : 7th May 623 to 26 April 624 A.C.

The news of the Battle of Badr reached Medina on 18th Ramadan of the Second Year of the Hegira, and Muhammad entered the city on 22nd Ramadan (about 19th January 624 A.C.). The Battle of Badr was fought five days earlier on or about 14th January 624 A.C.

This very year saw the institution of the two 'Eid prayers, and the order as to the payment of the Sadaqa-e-Fitr (alms at the completion of thirty days' fast).

Muhammad married off his daughter Umm-Kulthum to 'Othman bin Affan who had become a widower (his first wife Ruqayya, the Prophet's daughter from Khadijah, having died on the 18th Ramadan).

This year also saw the marriage of Ali bin Abi-Talib, and Fatima the youngest daughter of the Prophet. The rest of the year passed in peace and quiet, Muhammad devoting himself to consolidating his position and instructing his people in the service of God. The end of the year, however, was again disturbed by Abu-Sufyan's raid on Medina already mentioned above and called "The Expedition of Sawiq".

*The Death of Abu-Lahab and Hinda's Oath* : The first man to carry the news of the defeat of the Quraish to Mecca was Haisuman bin Abdullah of the tribe of Khuza. When he told them of the defeat of the Meccans and of the death of their chiefs, leaders and great men, the Meccans would not believe him just as the Jews would not believe in Muhammad's victory. It is a psychological fact that the mind of man refuses to believe in unpleasant truths. When the news was confirmed, Abu-Lahab, the curse of the Quraish, got such a severe fever that he died within seven days. Thus was fulfilled God's word told ten years before:

"Perish the two hands of Abu-Lahab and perish he himself."

Abu-Lahab means the "Father of Flame". The women folk of Mecca began to cry but Hinda, wife of Abu-Sufyan, rebuked them for their weakness and swore to revenge herself in person on the Muslims. Though her husband Abu-Sufyan was alive, her father Utba, her brothers Walid and Shaibah, and several other relations of hers had been killed in the Battle of Badr. She had her revenge as will be seen in the Battle of Uhud.

#### BATTLE OF UHUD

The leaders, including Abu-Sufyan bin Harb, Jabir bin Mutim, Safwan bin Umayyah, Tkrumah bin Abu-Jahl, Harith bin Hisham, Humait bin Abdul-Uzza and others, gathered in Dar al-Nadwah and decided on war with Muhammad on a scale and with an army which they thought Muhammad could not possibly meet.

Some one suggested that the women be taken along so as to stand behind the men to remind them of the defeat of Badr and to urge them to fight. "Consult the women themselves" said some one. Hindah bint Utbah, swore terrible oaths of vengeance on the Muslims and would not let anyone of her sex of any importance remain behind.



So the Quraish set forth with 3000 soldiers, (out of which 700 were wearing mail-armour) 200 horses, and 3000 camels, with arms and armour enough and to spare; and everyone sworn to revenge himself on Muhammad.

**News of Invasion of Medina (3 A.H) :** There was only one man amongst the disbelievers of Mecca who had any sympathy with Muhammad and that man was his uncle Abbas. He sent the news to Muhammad and his courier, a man of the tribe of Ghifar, met Muhammad at Quba near Medina. When Muhammad learnt the contents of the letter he sent men to warn people to withdraw their camels and sheep from the outskirts of Medina.

Muhammad came to Medina from Quba immediately and sent his own men to find out the truth. They soon returned and confirmed the news as told in the letter of Abbas. The Aus and Khazraj and all the people of Medina were terribly afraid of this invasion and no one slept that night with ease. Even the Prophet himself was somewhat taken aback by the seriousness of the news which he received. A thousand or two thousand soldiers was what one could expect but here were 3000 coming against him with all the ferocity and vengeance characteristic of pagan Arabs with whom the killing and mutilating of the victims and prisoners of war was an ordinary affair. And their ferocious women-folk headed by Hindah were accompanying their pagan males. Surely this was not going to be a battle but a butchery.

The day before the battle: Friday, 10th Day of Shawwal (10th Month) of 3rd Year of the Hegira = 25th January 625.

**Two Opinions :** Next morning the inhabitants of Medina woke up in great fear for the Meccans had already reached Uhud, three to four miles north-east of Medina. Muhammad called the Muslims and the Jews together for consultation. "How shall we meet the enemy?" was the question.

Muhammad's own opinion was that they should fortify Medina so that, when the Quraish attacked, they might be better able to repel them.

Abdullah bin Ubayy agreed with this opinion saying: "O Prophet of God! We will fight the enemy in the city and when they advance, our women and children will pelt them with stones whilst we will fight them with our sword and Medina is formed like a fort and has never been conquered by any foe."

All the leaders of the Jews, Muhajirs and Ansar agreed with this opinion.

**The Other Opinion :** But the Muslims had liberty of speech and they were asked if they agreed with the opinion of the elders. The young men were of a different opinion. There were amongst them those who had fought at Badr and who wanted to become martyrs. But the larger number of them had not fought at Badr and wanted to distinguish themselves. The one thing they were after was "paradise" i.e. martyrdom. "Shall we let our enemies think that we were afraid of meeting them and preferred siege to death? Shall we allow our fields

and our plantations to be at their mercy whilst we are imprisoned in Medina? If we do so, it will only increase the courage of our enemies who will gather all Arabia against us for the sake of loot. God who gave us victory at Badr will make us victorious at Uhud. And if we die, there is paradise for us. We will fight for the sake of God."

Speeches like these filled the hearts of the young Muslims. Their souls were overflowing with the power of faith. They were the sons of great fighters and now they had the strength of Islam added to their hereditary courage. How could they bear to be besieged?

Even some of the old men were willing to die. Khaithamah Abu Sad bin Khaithamah said: "It may be the God will give us the victory or it will be Shahadat (martyrdom). I was extremely anxious to go and fight at Badr but I missed it. My son went and he was lucky to taste the everlasting life. Yesterday I saw him in my dream saying: 'Join us, we will be your companions in Paradise. I have got what my Lord promised me and found it to be the truth.' O Prophet of God! I am most willing to accompany my son to Paradise. I am advanced in year and my bones have become brittle and I wish to meet my Lord."

The majority were clearly against being besieged and Muhammad made up his mind to follow the majority. God's Will be done on the heavens above and the earth below.

After Friday prayers with the congregation, Muhammad gave the glad news of victory to those who were persevering and ordered the people to get ready to go out and meet the enemy.

Umar bin al-Khattab and Abu-Bakr helped the Prophet in putting on his armour. Those who had opposed the Prophet were very much upset for fear of having committed sin in doing so. But he was not offended. "Wait and see what I command then follow that and you will be victorious if you persevere." And Muhammad gave orders for advance towards Uhud. He thus firmly laid the principle in Islam that in all matters relating to the administration of a Muslim country, the Ruler or Administrator must consult and if possible, follow the opinion of the majority. He subordinated his own opinion and his own wishes to those of the majority of the Muslims. If this principle of the right of the people to decide their own affairs had always been adhered to by Muslims they might have avoided many mistakes which overtook them in after years.

**Defection by Abdullah bin Ubayy :** Muhammad had not gone far from Medina when Ibn Ubayy (and his 300 Jewish followers) left the Muslims on the pretext that Muhammad had not followed his advice and was obeying mere boys who were with him.

When the morning came, Muhammad found himself with 700 Muslims to fight 3000 of the Quraish including 1700 mailed warriors and all of them bent on Revenge.

The Description of the Battle of Uhud :

Saturday 26th January 625 A.C.



**Muslim Lines :** Muhammad reached Uhud on Saturday, 11th of Shawwal 3 A.H. He chose his positions so that the mount of Uhud was at his back. He arranged his men in battle order and picked out 50 men and placed them on the mountain pass or ravine, with the following orders:

"Guard our rear for we fear that they may attack us from that side; and remain in your positions and do not move therefrom. Even if you see us defeating the enemy and entering his camp, do not depart from your position. And if you see us being killed do not come to our help to defend us. And it is for you to shoot their horses, for the horses cannot win against arrows."

Then he ordered the rest not to begin the fight till he commanded them to fight.

**Arrangement of the Quraish Army :** The Quraish also arranged their army in order.

Khalid bin Walid was on the right wing; Ikramah bin Abu-Jahl was on the left wing; Abdul Uzza Talha bin Abu-Talha (the standard-bearer) was in charge of the centre together with Abu-Sufyan. Lanes were left open for the women to go to the front and back beating tambourines and drums carrying their national idols and urging their men to fight singing as follows:

"Courage ! ye sons of Abd-ud-Dar  
Courage ! ye patriots in the War,  
Strike and kill them all."

**Sword of Muhammad and Abu Dujanah :** The two armies now got ready to fight. The Quraish shouting for Revenge on account of their defeat at Badr and the Muslims calling on God for help and victory and Paradise. The Prophet took out his sword and called volunteers to bear it. Many offered themselves but the Prophet withheld it till Abu-Dujanah Simak bin Kharasha claimed it. "And what is to be done with it, O Prophet of God?" "Strike the enemy till the sword be bent," said Muhammad. Abu-Dujanah took a red band and tied it round his head- the Red Band of Death and walked between the lines of the Muslims and the enemy in a proud manner as was his habit. When the Prophet saw him doing that he said: "God would certainly be wrath at such a swaggering except on such an occasion."

**How the Battle Began :** The first to come out and start the battle was one Abu-Amir bin Saifi of Aus who had deserted his fellow citizens and joined the Meccans. He came out with 15 of his companions thinking that when he declared himself on the side of the Meccans, the Aus who were with Muhammad would desert him. He called out to the Aus: "O ye people of the Aus I am Abu-Amir." The Muslims amongst the Aus replied:

"May God curse the eyes, O sinner."

And the fight became general.

**The Attempt of the Quraish to Turn the Muslim Flanks :** The Quraish and Ikramah with 100 horsemen made a desperate attempt to turn the Muslim right flank. But the Muslims stood firm and pelted them with stones from the hill till 'Ikramah fled.

Similarly, Khalid bin Walid tried to turn the Muslim left flank and Khalid was also in charge of one hundred horsemen of the Quraish but the archers on the Pass, posted by Muhammad killed a number of horses and so both wings of the enemy of Islam fell back.

Hamzah and Abu-Dujanah now calling out "Die, Die" fell on the enemy and killed every one who came in their way. Abu-Dujanah saw a person who was shouting most violently amongst the Quraish. He drew his sword to kill him and lo! it was a woman — Hindah wife of Abu-Sufyan. He left her, so that the sword of the Holy Prophet might not be stained with a woman's blood and went after the others.

Hamzah killed the standard-bearer of the Quraish.

**Martyrdom of Hamza :** Zubayr Bin Mutim had a savage negro slave whom he promised to emancipate on condition that he should kill Hamzah. The slave was an expert in throwing a javelin. He went with the Meccans and saw Hamzah like a yellow camel falling on the Meccans and killing them with his sword. When Hamzah's right hand got tired he put the sword in his left and then back again in the right. The negro slaves watched his opportunity, and Hamzah not suspecting him went his way. The negro threw his javelin and Hamzah was killed. The slave then informed Hindah as to Hamzah's death.

One Hanazala was going to kill Abu-Sufyan himself but was attacked from behind by Shaddad bin Aswad Laithi and killed. Nadar bin Aus, Said bin Rabi' and Ali bin Abu-Talib amongst them killed all the standard-bearers of the Quraish-eight dying from the sword of Ali alone. Altogether 12 standard-bearers of the Quraish were killed that day and finally the standard lay on the ground without anyone of the Quraish daring to pick it up.

The Quraish fought with the utmost fury. Every time a warrior of theirs tried to fall back the women barred his way. "Will you leave us to be the victims of the enemy?" they said, and the fight went on.

But the Muslims were filled with the spirit of God and Hamzah's death made no difference to them. As at Badr they were not fighting in order that they might live but in order that they might die. The three thousand of the Quraish with 100 horsemen on each flank made no impression on the Muslim and the Prophet urged them to fight.

The force of the Quraish attack was spent. They fled, the women notwithstanding. The Muslims followed them, entered their camp and began to take possession of their belongings.

**Mistake of the Archers :** The fifty archers whom Muhammad had posted on the Pass now saw the field clear before their eyes and their brethren engaged in capturing the booty left behind by the Meccans. They were tempted to leave their positions and join in the taking



of the booty. Their leader Abdullah bin Zubayr did his best to prevent them from leaving their positions but they did not see any danger in doing so. The joy of victory blinded them to the Prophet's strict injunction against their departing from their station. Only eleven or twelve men were left with Abdullah bin Zubayr and the rest joined the others who were gathering the booty.

Khalid bin Walid saw this opportunity. He went round to the other side of the hill and took the dozen arches from behind. He also sent messages to 'Ikrama and Abu-Sufyan as to the weakness created in the Muslim positions. At once all the forces of the Quraish turned back on the Muslims.

**Victory Changed into Chaos :** God's ways are wonderful. He had tested the Muslims in victory. He would now test them in defeat. Those young Medinites (and old ones also) who were so keen on meeting God and going to Paradise yesterday ! — where were they? would they go to Paradise now or go back to Medina? He (God) sent Khalid bin Walid on to them from behind, 'Ikrama from the other flank and the fleeing Abu-Sufyan and his hordes from the front. The Muslims were surrounded on all sides. They dropped their booty and picked up their swords. But alas-! the formation of the lines was gone. There was no order to observe and no leader to follow. And all this through the disobedience of the command of the Prophet of God. The enemy regained their courage and played havoc with the ranks of the Muslims. Abdullah bin Zubayr, commander of the archers, was killed by Khalid's horsemen and so were the majority of the rest of his eleven or twelve companions.

**Test by God :** Some of the Muslims, in the chaos which prevailed, could not distinguish friend from foe and were doing their own men to death.

**Prophet's Life in Danger :** The Prophet himself with about 12 men was surrounded by the enemy. Musab bin Umair took up the standard of Islam and stationed himself near the Prophet. One Ibn Qumayya Laithi killed Musab from behind and as Musab resembled the Prophet in appearance, Qumayya thought that he had killed Muhammad. He climbed up a hill and shouted: "Muhammad has been killed!". The disbelievers began to dance with joy. The Muslims were thunder struck. But just then Kab bin Malik, who was near, shouted: "Ye Muslims ! be happy ! the Prophet of God is alive and whole ! Come here !"

And the Prophet himself shouted as loud as he could, "Towards me, ye servants of God! I am the Messenger of God."

**Muhammad, the Centre of the Fight :** In an instant, both friend and foe rushed towards Muhammad. But the enemy got there first. They were numerous and the Muslims were dispersed. One Abdullah bin Shehab came up to the Prophet and wounded him on the face. Ibn Qumayya, who was still not far off, finding his mistake in saying he had killed Muhammad, gave armour pierced his cheek. 'Ubaidah bin Jarrah drew out the ring with his teeth. The rings had gone so far deep into the bones of the upper jaw that 'Ubaidah lost two teeth in drawing them out. Muhammad was bleeding profusely but even then all he said was: "How

can a people succeed who dye the face of their prophet with blood whilst he is calling them to God?"

But God's help was near. The devoted friends and followers of Muhammad rushed to the place, giving and receiving blows. Everyone of them had blood rushing out of his own wounds but what of that? Muhammad, the beloved one of God, must be saved even if all the Muslims had to die for him. They soon formed a cordon round the Prophet.

**Bravery of Followers :** Abu-Dujanah who performed miracles of strength with the Prophet's sword came up and covered the Prophet's holy person with his own, and exposed his broad back to the enemy till it was covered with their arrows.

Sad bin Waqqas, Abu-Talha, Zubayr, Abdur-Rahman bin Auf made a wall of human flesh round the Prophet receiving sword cuts on their arms.

Ziyad Ansari and five of his companions gave their lives in defending the person of the Prophet.

Even a woman named Umm-Omara had her arm cut by Qumayya whilst she was trying to save the Prophet from Qumayya's attacks.

Whilst all these attacks on the Prophet's life were going on and were unsuccessful, because so many heroes of Islam laid down their own lives to save him, one of the disbelievers pelted him with stones. The holy Prophet's lip was cut and one of his lower teeth was broken. The Prophet's foot slipped and he fell into a pit. Ali held his hand, Abu-Bakr and Talha' pulled him up.

The fight continued with unabated fury. Gradually the Muslims with matchless courage and under the most difficult circumstances imaginable repelled the attack of the enemy and forced them back.

Wounded, bleeding, exhausted but undaunted, Muhammad ordered his companions to get to the top of the nearest prominence.

Abu-Sufyan saw this and went round to get behind the Muslims. The Prophet ordered Umar bin al-Khattab to prevent this manoeuvre. Umar with some Muslims succeeded in pushing Abu-Sufyan and his men down the hill.

The move of the Prophet to the top of the crag proved immediately successful. Scattered bodies of the Muslims made a rush to the place where he was. The Quraish were also exhausted and, seeing so many of the faithful round Muhammad, made no further attack.

Danger was not over yet. One Ubayy bin Khalaf had vowed to kill Muhammad. He was riding a horse and now advanced to fulfil his vow. Muhammad told his companions not to interfere and let him come on. When he was near enough Muhammad took a spear from Harith bin Simah and gave his assailant a wound in the neck. The assailant turned his back and ran in a hurry, making himself the laughing-stock of his own companions.



This last stroke of the Prophet so heartened the Muslims and so disappointed the Meccans that the latter got tired and gave up the attack.

Muhammad also retired with his companions to a sheltered part of the ravine where Ali bin Abu Talib washed his wounds with water collected from a hollow in the ravine.

Abu-Sufyan came near the place and shouted: "Is Muhammad one of you?" The Muslims, under the Prophet's order remained silent. Abu-Sufyan then called out the names of Abu-Bakr and Umar and meeting with no response said: "It seems, they are all killed." "Umar could control himself no longer and shouted: "O enemy of God, we are all alive and God will disgrace thee." Abu-Sufyan was nonplussed but shouted with pride: "Ali Hubail, Ala Hubal". (Hubal is great Hubal is great.) Muhammad told Umar to reply "Allah-o-A'ala Wa-Ajal." (God is Greatest and most Glorious.)

The reader will see what influence the language of the Arabs has over their minds. This verbal duel is far more effective than sword cuts:

Abu-Sufyan shouted back: "Lana' Uzza, wa-la Uzza lakum." (We have Uzza on our side and you have none.)

To which Umar at the command of the Prophet replied: "Allah-o- Maulana wa la maula lakum." (God is protector and for you there is none).

Abu-Sufyan said: "Today's battle is a set-off against Badr."

"No", replied Umar, "our dead are in heaven and yours are in hell."

"We will meet again, next year, at Badr,"

shouted back Abu-Sufyan.

The Prophet told Umar to reply: "Yes, that is an appointment between you and ourselves."

**Mutilation of Muslim Martyrs by the Quraish :** Whilst the Muslims were waiting the turn of events in the cave, the Meccans, both men and women, were busy in mutilating the Muslim wounded and dead on the field of battle. Hinda, wife of Abu-Sufyan tore out the heart and liver of Hamza and tried to chew the heart or the liver raw but had to throw it out. It was too tough for her. Zubayr bin Awwam was also similarly treated and so were many others. The Meccan women made strings of the ears, noses and other parts of the corpses and carried them to Mecca as treasures of war but the Meccans did not capture a single Muslim nor had they a single animal or anything else as booty.

After the Meccans had gone the Prophet buried his own dead and was extremely bitter in his heart on account of the atrocities of the Meccans. He even said that if he got hold of Meccans he would repay them in their own coins but God immediately forbade him to do that:

And leave ye sins that are apparent and (sins) that are hidden... (Quran, 6: 12)

And good and evil are not equal of each other.

Repel (evil) with that which is better and lo ! he between whom and thee there was enmity shall be as if he was (thy) warm friend.

And none attain this except those who persevere.

And none attain this except those possessed of great fortune." (Quran, 41:34-35)

#### A MORAL VICTORY

The Muslims who fought in this battle they had not cloth enough to cover the dead bodies of their comrades. They had only 2 horses in the whole army against 200 of the Quraish. The Battle of Uhud is regarded by non-muslims as defeat for the Muslims, but there could never be a greater victory for the Truth. How 700 partially armed Muslims defeated 3000 well armed and well-equipped disbelievers who had the advantage of 200 horsemen and 700 mailed warriors; how a small number of his companions finally succeeded in rescuing Muhammad against hundreds of the enemy determined on killing him; how Muhammad stood his ground with three serious wounds on his face; how he rallied his men when their destruction seemed certain and last but not least the courage, skill and self-sacrifice of his companions in repelling the enemy are military feats the like of which it is hard to discover in the history of the world. No historian has ever said or can say, that the Muslims were not as brave and as faithful at Uhud as they were at Badr. The archers made a mistake and the whole Muslim army had to suffer for it, but even this mistake provided the Muslims with a lesson and saved them scores of battles in after years. The holy Prophet is an exemplar to Muslims and it was necessary that he should leave an example how a Muslim general should behave when the day is going against him. The misfortune of Uhud was one of the greatest blessings in disguise. It certainly was not a victory for the Meccans. They had their Revenge by mutilating corpses. If that was victory they might claim it to be so, but the threat of Abu-Sufyan for another war at Badr shows clearly that even he realised that Uhud had not been a decisive victory for the Quraish. The losses of the Meccans in this battle were not so serious as at Badr but they lost quite a number of leaders, viz. Walid bin Asi, Abu-Omayya and Hisham sons of Abi-Hudhaifa, Ubbayy bin Khala, Abdullah bin Hamid Asadi, Talha bin Abi-Talha, Abu-Said bin Abu-Talha, Masafi and J alas sons of Talha Artat bin Shura Habil and others, -altogether 17 leaders of the Quraish.

The Muslims suffered heavy losses both in killed and wounded. The killed alone numbered 70. Muhammad's heart was full of sorrow at the death of Hamza and the rest of the Muslims. He returned to Medina and the Quraish left for Mecca. He passed the night in meditation and when the morning came he was as full of fight as he had been before.



**Muhammad Pursuing Quraish :** After the morning prayers and after doing what was necessary for the precautions to be taken at Medina, Muhammad sent his crier round to call people to pursue the enemy but only those were to accompany him who had taken part in the fight. All those who were invited (including the wounded) responded most bravely and Muhammad set out after the Quraish till he reached a place called Hamra-al-Asad where he encamped. Abu-Sufyan and his army were at Rauha. He got news of Muhammad's coming out again. A man called Mabad-al-Khuzai going from Medina to Mecca passed by Abu-Sufyan's army. He was still a disbeliever. Abu-Sufyan asked him about Muhammad's army. Mabad replied: "Muhammad and his companions have come out in pursuit of you in such numbers as have not been seen before and all those who were left behind on the first day have joined him and all of them are enraged against you and are bent on revenging themselves on you. Abu-Sufyan was on the horns of a dilemma. If he retired before Muhammad, all Arabia would call him a coward. If he fought and lost his so-called victory at Uhud would become another Badr.

So, he also stopped where he was, sending his horsemen towards Muhammad and threatening to follow. But Muhammad had chosen a position to his own liking and was not afraid of the Quraish. He remained there for three nights making big fires so that the enemy might think him to be in great force.

At last, Abu-Sufyan's heart failed him and he returned to Mecca content with what he had achieved at Uhud.

Muhammad returned to Medina with his prestige greatly enhanced and with his followers encouraged by the fear which they had inspired the hearts of the Meccans.

The Quran on the Battle of Uhud : 3 A.H.

Chapter three of the Quran (Al-Imran-The family of Imran or Amran) has lengthy references to the Battle of Uhud some of which are worth nothing.

The unwillingness of Banu Sulaima and Banu Harisa to go out with him is thus told in the Quran:

And remember the morning when thou didst go out of thy family.

Setting the faithful in their stations for the purpose of fighting,

And God is Hearing, Knowing!

When two parties amongst you desired to act cowardly.... (Quran, 3: 120-121)

Verse 126 states that the Quraish returned unsuccessful and verse 127 and 128 ask Muhammad to postpone his judgment on them as God will deal with them as He pleases, verses 138 to 142 encourage Muslims and command them not to be downhearted. There is wisdom to be learnt both from victory and repulse:

Therefore weary not and grieve not,

For you are on the top

If you be believers.

(Quran, 3 : 138)

Hardships, wounds and death are the means of assaying and distinguishing the faithful (140-142). Muslims are exhorted that if their leader dies they must not fly:

And Muhammad is but a messenger,

Surely (many) messengers have gone before him.

if then he die or be killed,

Will you turn upon your heels?

(Quran, 3 : 143)

This verse refers to the consternation caused amongst muslims on the rumour of his death. The promise which Muhammad made to the believers, viz., the defeat of the Quraish and the mistake of the archers, are thus described:

And most certainly God made good His promise to you when you cut them into pieces with His knowledge,

Until when you weakened

And quarrelled about the order (given to you)

And you disobeyed ( the prophet)

After he had shown you what you had loved (victory);

Of you were some who desire this world (i.e. booty),

And of you were some who desire Future (i.e. Paradise),

Then He moved you away them

That He might discipline you.

(Quran, 3 : 151)

When the Muslims quarrelled over the prophet's order, they had to undergo the penalty of their disobedience but it was a discipline to them for their future guidance. In the end God forgave them:

And He has certainly forgiven you.

And full of grace is God towards the faithful.

(Quran, 3 : 151)

The Muslims were sorrowful, first because they had lost their victory and their booty but that was nothing compared to the sorrow when they heard that the Prophet was in danger. The diverse feelings of the Muslims and the courage of those who responded to the Prophets call are vividly described:



When you fled far away and would not look towards anyone  
 And the messenger was calling you from your rear  
 So that He (God) caused you one sorrow in place of another,  
 In order that you should grieve not for what you had missed  
 And for what had befallen you,  
 For God knows what you do.

(Quran, 3: 152)

The next few verses describe the sayings of the cowards who did not follow Muhammad and who congratulated themselves on their safety. Death and Life are in God's hands and people have no control over these.

Everything has its appointed term and in any event:

If you are killed in God's way,  
 Or if you die,  
 Surely forgiveness from God  
 And mercy  
 Are better than what they hoard.

(Quran, 3 : 156)

A study of the latter half of this chapter proves conclusively that God approved the action of those who voted for an open fight and that God disapproved the conduct and the saying of the Jews who abandoned Muhammad after having agreed to stand by his Judgment; that it is not for the Muslims or their leaders to think of the immediate consequence of their actions as long as they are on the Right Path; that calamities and death need not frighten them; they befall all men irrespective of their faiths; that the Muslims are invariably successful—they gain more in the Future than what they lose in the Present. In one word, that Faith in God and Success are one and the same thing:

And these are the people who succeed.

(Quran, 2 : 5)

### Lessons of Uhud

- (1) Obedience to the Commands of the General when those commands have been given after due deliberation is absolutely imperative on all Muslims.
- (2) That the consequences of disobedience are not confined to those who disobey but may involve the whole body of Muslims:

And take care of a calamity which does not fall upon those amongst you exclusively who do wrong.

(Quran : 8:25)

"The Muslims" the Prophet says, "are like one body or one man."

- (3) That even a pending defeat may be turned to advantage and calamity warded off courage, skill and a cool-headed manoeuvre.
- (4) That God listens to the prayers of both the believers and disbelievers, and that each gets what he deserves. In other words, God is Impartial. In this Battle of Uhud, the disbelievers wished for revenge (not victory) and they had it according to their desire. The Muslims wished for victory and martyrdom but more for the second than for the first and they had both in the proportion they asked for. The Jews wished and prayed for "safety first" and they had it also.
- (5) That in all wars and fightings the final result always remains in the hands of God. Both the Muslims and the disbelievers at Uhud got what they wanted but God being the best of Plan-Makers knew that the time had not arrived for a final decision and so the struggle was postponed to another day:

But had God pleased He could have taken retribution from them but (this is so) in order that He may discipline some of you by means of the others...

(Quran, 47:4.)

Those who think that wars must be stopped might ponder over this verse (last quoted) and find consolation in fact that even war should be regarded as a discipline for the progress of humanity.

**Effect of the Battle :** The Meccans were overjoyed when Abu-Sufyan returned to them and told them of the death of Hamza and other Muslims and what had been done to their corpses. One cannot blame them for they really knew no better.

The Jews, on the other hand, who knew better and who should have fought with Muhammad in terms of the Treaty they had signed, were exulting over the misfortunes of the Muslims. But God is Impartial. He was waiting till the cup of the Iniquity of the Jews was full to the brim before punishing them.

**Other Events :** Hassan Bin Ali Bin Abu-Talib was born in this year. Muhammad spent the rest of the year in the teaching of Islam and in dictating the Quran and urging people to study it and to commit its contents to memory. He had now lived two years nine and-a-half months in Medina and from being a refugee he had become the Administrator of a State and his enemies were forcing him to a policy of "Conquer or Die" And Muhammad was ready to die but he lived and conquered.

### TREATY OF HUDAIBIYA

It has been stated in this book that the pagan Arabs were more frank in their hostility to Muhammad, and less treacherous than the Jews. But alas ! the Jews had infected them also. The murder of 75 missionaries, is a case in point, and also what follows :

**Expedition of Dhu-Qarad (Early 6 A.H.) :** One of the very worst examples of Arab



treachery was the case of Uyaina bin Hisn. After the expedition of Daumat-al-Jandal, this man, being short of pasturing grounds for his cattle, was allowed free pasturage near Medina.

When the Allies invaded Medina, he joined them with a large body of men and 1000 camels.

Early in this year, he raided Medina, killed the caretaker of the camels of the Muslims, kidnapped his wife and looted the camels.

Sulaima bin Amr was the first to find this out. He shouted to the Medinites for help and himself pursued the robbers. Muhammad was one of the first to hear him and he also followed Sulaima.

Many others were quick in pursuit of the raiders. A regular hunt took place. Muhammad and his followers overtook the camels and brought back the kidnapped woman. This was only effected by the dexterity of one of Muhammad's horsemen who cut the string which tied the Medinite woman's camel to the others. Uyaina escaped and took shelter in the territory of hostile tribes.

Muhammad on his way back to Medina stopped at a place called Dhu-Qarad where he sacrificed a camel and returned home quite safe.

**Expedition of Fidak :** Ever since Muhammad had left Mecca, Banu Bakr had been one of his bitterest enemies. They had taken the part of the Meccans in all their expeditions against Muhammad. They were now in communication with the Jews of Khaibar against him. To let them mature their plans would have been a disaster for the Muslims. And as usual, Muhammad was beforehand in all his expeditions. He acted on the sound principle of letting his enemy have no time to mature his plans. Forewarned is forearmed. And Muhammad believed in quick blows and knocking out the enemy first.

Ah bin Abu-Talib, the Lion of God, was sent with 200 men to punish Banu Bakr and he overtook them at Fidak and routed them. Ah came back with a booty of 500 camels and 2000 goats.

**Conversion of Asbagh :** In Shaban (the 7th month) of this year Muhammad dispatched Abd ur-Rahman bin Auf to Daumat-al-Jandal to preach Islam. One of their chiefs named Asbagh bin Amr Kalbi, a Christian, was converted to Islam and gave his daughter named Tamadar in marriage to Abd ur-Rahman bin Auf.

**Treachery of the Beduins :** Some of the inhabitants of a desert place belonging to the tribe of Ukal came to Medina and professed Islam. After living there for some time, they complained of itch and sickness. The Prophet sent them to the hills and fed them on milk. They became quite healthy and fat. Like Uyaina, they also killed Muhammad's camel driver and ran away with his camels.

Muhammad despatched Kurz bin Khalid Fihri in their pursuit. The treacherous hypocrites were caught and executed.

**Devotion to God's Service :** The above-named expeditions, however, were a mere trifle in the lifework of Muhammad. The object of his life was the propagation of Islam. Wars, which were a secondary matter, were imposed upon him by his enemies. If they had left him alone, there would have been no wars at all.

Since his arrival at Medina, he hardly had peace for six consecutive months, and sometimes there was not a single month without its expeditions. No man had ever before been so harassed as Muhammad was at Medina. His own genius, God's help and the unfailing devotion of his followers had carried him through these years of perpetual warfare with the Arabs and the Jews. And he had been successful in all his affairs. He defeated his enemies; his followers (both Muhajirin and Ansar) loved him as no man has ever been loved before or after. And as to his relations with God, they were completely harmonious. How could one man accomplish so much in such a short time and against such odds? Truly it is a most difficult question to answer. And the answer which God's Word suggests to the writer is contained in five words :

**Purification of the Human Soul :** And how was this purification effected?

By Prayer, Fasting, Charity and Love.

Let nobody suppose that because Muhammad had to fight the Quraish he did not love them. His love for them increased with his years. He yearned to meet them and embrace them. They were his brethren and he was theirs. Let Muslims all over the world learn a lesson from his life. It is the bounded duty of every Muslim to love all mankind, but more especially those who are his countrymen, kinsmen and near relations. Islam is a Religion of Love and not of Hatred. And as the writer of this book is an Indian he would remind all Indian Muslims that they owe a sacred duty to their fellow countrymen without distinction of religion. Love of one's country and countrymen is part of the religion of Islam.

During the first eight years of Muhammad's residence at Medina he had received the following Suras or Chapters of the Quran, viz., 2, 3, 4, 5, 8, 24, 33, 47, 48, 56, 57, 58, 60, 61, 62, 63, 64, and 65 from God on High.

Chapters 2, 3, 4, 5, 8 =  $7\frac{3}{4}$  / 30th part of the Quran 57 to 65 = (about)  $\frac{1}{30}$  th part of the Quran. On the whole, therefore he had almost a third of the Quran revealed to him during the first eight years of the Hegira and it was coming to him in a continuous stream. He was learning it himself, teaching it to others and having it dictated, and each verse put into its proper place in each Sura. He never missed his prayers with the congregation; he never missed his fasts and as to charity he never kept anything with him for 24 hours running except the deposits of other people or debts which he owed.

People say he kept so many wives but do they know that, even though he was Administrator of Medina, on occasions, there was no fire in his household for weeks and months? He lived on a handful of dates and milk whenever he could get any. If any booty or presents came to him, he distributed them immediately and though a rich man



today he would be as poor tomorrow as any man ever was on this earth. His wives cried for earthly comforts and does the world know what the reply from God was to them? Here it is :

O thou Prophet ! say to thy wives :

"If you wish the life of this world and its ornaments then come ye, let me give you some of its enjoyments and part with you a noble parting. (Quran 33 : 28).

A man of the world desires riches. Muhammad had plenty but never kept anything for his use or the use of his household.

A man of the world desires comfort and luxury. Muhammad never knew what luxury meant unless it was to make others happy.

A man of the world desires to be worshipped by his fellow men. Muhammad gave strict orders to his followers not to praise him in the manner of the Christians who had raised Jesus to the skies. And in order to set an example of humility, he mended his own shoes ; darned and washed his own clothes ; served his children and women folk and worked with the Muslims as others did. He tended his horses and camels. He never missed visiting a sick person or a funeral. He was always contented, though poor, and happy, though hated by his enemies. He loved children, respected aged persons, was proverbially kind to women and generous to all. And with all these virtues he would ask God's pardon at least 70 times every day and very often hundreds of times per day. He humbled himself before God as if he was nothing but an atom of dust. He loved his followers more than they ever loved themselves.

He is most solicitous for your welfare,

(And) loving, merciful towards the faithful.

(Quran, 9 : 128.)

And all this devotion, love, humility and generosity in Muhammad was not for show. It was to please his Master who had made him what he was — "The purest ray of a gem serene".

It was all this and a great deal more that no man can describe which made him the beloved one of God, the love of all creation and the magnetic soul of his followers. Muhammad had purified his soul ; and Abu-Bakr, Umar, 'Othman and Ali and the rest of his companions were also purified and so were his house hold :

God merely wishes to remove from you-the People of the House — all uncleanness

And He will purify you a complete purifying.

(Quran, 33 :33).

This purification was Muhammad's lifework and it is this purification which will continue whenever people follow him rightly.

**Muhammad's Longing for His Birth Place, Mecca :** It was Muhammad's superhuman energy that accomplished all he did. Idleness was unknown to his constitution and he would not let his followers be idle either. The day after the Battle of Uhud, when his men had been battered, shattered and scattered, he collected them again and marched in pursuit of the enemy. The very morning of the retirement of the Allies from the Fosse at Medina, he ordered a march on Banu Quraizah.

And in spiritual matters he was still more strict. Five daily prayers with the congregation; long midnight prayers at home; fasting 30 days in each year and an extra seven days after the 'Eid; and then at least three fasts every month making a total of 70 fasts each year. But he said the ideal life was to fast every other day except in Ramadan when one must fast the whole month.

By such devotions he disciplined himself and his followers. There was one thing, however, and that the biggest of all, which was still lacking.

He had received the commandment to perform the pilgrimage (Quran 2 : 197-210 and 22 : 26-38), but the Meccans barred his way to the House of God. Muhammad, as usual, prayed to God for guidance and he saw in a dream (Shawwal, 6 A.H. : December-January, 628 A.C.) that he was shaving his head after the pilgrimage. Pilgrimage is of two kinds: Umra (or the shorter Hajj) which may be performed at any season of the year by visiting the House of God, doing the necessary circuit of the Kaaba, praying thereafter; running seven times between Safa and Marwa and then shaving or cutting one's hair. The bigger Hajj includes this and going to Arafat on the 9th day of Dhul-Hijja and stopping two to three days thereafter at Mina; coming back to Mecca after sacrificing animals at Mina and doing the final circuit of the Kaaba and then shaving or cutting one's hair.

What Muhammad had seen in his dream was Umra or shorter Hajj with sacrificial animals to be offered to people in the Name of Allah and entry into Mecca without fighting.

Muhammad naturally thought that his dream was from God and must be fulfilled though he had received no direct command as to the time and manner of its performance. But he made immediate preparations to visit Mecca as a pilgrim. But if he went, his followers must follow. They could hardly live without him.

When people asked him how the Quraish would let him enter Mecca, in peace or by war, his reply was :

"Certainly not by fighting and most surely in peace."

The people wondered greatly at this saying of Muhammad. Must not they take their spears, bows and arrows with them ? "No, nothing," said Muhammad, "except the travellers' sheathed swords."

He sent word to all the neighbouring tribes asking them to accompany him and that he was going on Hajj in the sacred month of Dhul-Qada and not for fighting.



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His real object was to make peace with the Quraish and thereby with the whole of Arabia. But the ordinary man has ordinary motives and does not realise the depth of a great man's soul.

**Muhammad Set Forth on Hajj :** The people's hearts also were full of joy at the expectation of their being able after six years to visit Mecca. Fourteen hundred men joined Muhammad with 70 sacrificial camels especially marked and set apart, according to the custom of the Arabs.

He put on the Ihram (Pilgrim's garb of two unsewn pieces of cloth, one for the upper part of the body and one for the lower) for Umra and set forth with the intention of visiting the holiest of the holy places on earth—the Kaaba—the House of God rebuilt by Ibrahim and Ismail and once more rebuilt by the Quraish in which rebuilding Muhammad had taken the most prominent part by putting the Black Stone in its proper corner.

When he reached Dhul-Hulaifa, his companions also put on the pilgrim's garbs; got their sacrificial animals ready, including Abu-Jahl's special camel captured at Badr. Umm-Salamah, wife of the Prophet, was with him in this journey.

**Quraish against Muhammad's Entry :** When the news reached the Quraish of Muhammad's intended visit to Mecca they were extremely upset. They thought that this was a manoeuvre on the part of Muhammad to prove to the world that whilst the Quraish and their Allies could not get entry into Medina, he could enter Mecca. They knew very well that Muhammad had proclaimed to the world that he was coming for the Hajj and not for fighting during the sacred months, but their pride prevented them from acknowledging facts. They sent Khalid bin Walid and 'Ikrama, each with 200 horsemen, to intercept Muhammad and prevent his reaching the precincts of Mecca. Muhammad did not as yet know this and went straight on till he reached Asfan where he met a man of Banu Kab whom he questioned about the news of the Quraish. The man told him that they had heard of his coming; had put on the skins of leopards and sworn by Allah not to allow Muhammad to enter their city on any account and that Khalid bin Walid was not far off.

When Muhammad heard this, he pitied the Quraish a great pitying. Here was he trying to make peace and preparing salvation for them and they were preparing to kill him. "What do the Quraish think? By God, I will continue to struggle for the sake of God on the path He has set for me till He gives me the victory or this advance goes on."

**Muhammad in a Dilemma :** But how was he to accomplish his object? He was on a mission of peace, and unarmed. The Quraish knew this and had sent Khalid and 'Ikrama to fight him and to boast of having defeated him. And he himself did not wish to fight on any account. He had come to perform his duty to visit the Kaaba, pay his vows and go back to Medina.

Whilst he was absorbed in these thoughts two horsemen appeared on the horizon. They were the vanguards of the Meccan army. His way was barred. He must retreat immediately

or perish. There seemed nothing else to do. He would not retreat and he did not want to perish. The faithful prepared to die to the last man and though they had nothing but swords, they would fight. That, however, was not Muhammad's intention or wish. He found a possible way out of the impasse.

He cried out : Is there a man here who can lead us to a path other than the one on which are the enemy?"

A man came forward and led him on a way full of rough rocks through the ravines of Mudniya. The Muslims encountered the most harrowing difficulties in crossing this path but they reached Hudaibiya on the lower side of Mecca and within the sacred territory. Thus, both Khalid and 'Ikrama were outwitted and had God wished it, Muhammad could, that day, have taken Mecca by storm. The Meccan army had been cut off from Mecca by Muhammad's manoeuvre. But God did not wish any bloodshed in this sacred month and within this sacred territory. Muhammad's she-camel named Qaswa stopped at Hudaibiya. People thought it was due to fatigue. But Muhammad said: "No, He has stopped it who stopped the elephant (meaning the attack on Mecca, in the year of Muhammad's birth by Abraha). If the Quraish ask me today for peace I will certainly grant them peace and the joining of uterine relations." And he asked the people to encamp there. They said : "O prophet of God ! there is no water in this valley, how are we to encamp therein?" He took out an arrow from somebody's quiver. The arrow was shot into an old well which began to flow with water.

**Stubbornness of the Quraish :** The Muslims stopped at Hudaibiya. The Quraish declared, on most binding oaths, that they would prefer death to allowing Muhammad to enter Mecca. Meanwhile, Khalid bin Walid and 'Ikrama also returned to Mecca. The Quraish sent some men under Budail bin Waraqa, a man of Khuza', with the double object of finding out Muhammad's forces and his intentions. The emissaries, on making inquiries and seeing the state of affairs with their own eyes, went back and asked the Quraish not to interfere with Muhammad as he had come to carry out his religious duties. Fighting was forbidden during the sacred months and Muhammad had no intention of fighting. The Quraish, instead of listening to the words of their emissaries began to scold them.

They, then, sent other messengers who came back with the same story as their forerunners.

They then sent Hulaish. Muhammad put the seventy sacrificial camels (with their neck ornaments, being signs of sacrificial animals) in front of his men. Hulaish was so impressed with this scene that he went back to the Quraish without seeing Muhammad and told them what he had seen. The Quraish were angry. But so was Hulaish who said : "If you do not allow Muhammad, not one man of our tribe will come to Mecca."

The Quraish were afraid of the threat of Hulaish. They found out a wise man named Urwa bin Masud whom they sent to Muhammad. Abu-Bakr, Mughira bin Shuba and others were



near Muhammad when Urwa arrived. Urwa spoke to Muhammad in diplomatic language about Mecca being like an egg and if the egg was broken, the youth who were following him would leave him and that if war broke out between him and the Quraish the consequences to him (Muhammad) would be serious. Abu-Bakr was enraged and said: "No, never, none of us would leave Muhammad." Urwa whilst talking, had been pushing his hand too near the Prophet's beard and every time he did so Mughira pushed his hand back. Mughira did so in spite of the fact that he was deeply indebted to him. Urwa came back and assured the Quraish that Muhammad's mission was a peaceful one and that he had come out of respect for the House of God and he further told them: "O people of the Quraish! I have seen Kesra, Ceasar and the Negus, each one in his own kingdom. But by God, I have never seen any king amongst any people as I have seen Muhammad amongst his companions. If he makes his ablutions they would not let the water thereof fall on the ground; if a hair of his falls down they pick it up. They will not surrender him for anything in any case. Do what you please."

Time passed. Negotiations went on but nothing happened. Muhammad sent a messenger to see the Quraish. They cut down his camel and would have killed him if some men of the Hulaish' tribe had not interfered. Some foolish people amongst the Quraish numbering 40 to 50 came to his camp at night and pelted Muhammad's men with stones. Muhammad forgave them and forbade the shedding of blood within the precincts of Mecca. The Meccans were trying to provoke Muhammad to fight but they failed.

**Othman bin Affan sent to the Quraish:** Muhammad was determined to leave no stone unturned in accomplishing his object of visiting the Kaaba. He called Umar to go and see the nobles of the Quraish. Umar said: "O Prophet of God! I am afraid of the enmity of the Quraish and there is no person of Banu Adi bin Kab to protect me. And you know my sayings against the Quraish and the enmity of the Quraish. I will suggest to you a person more deserving than myself— 'Othman bin Affan". Muhammad sent 'Othman to Abu-Sufyan and the leaders of the Quraish. The first man 'Othman met was Aban bin Said. 'Othman put himself under his protection during the course of the negotiations. When he saw the leaders of the Quraish they said: "O 'Othman! if you wish to do the circuit of the House, do." He said: "I certainly will not do so till the Prophet of God does it. We have come to visit this ancient House and we wish to show our respect to God and do our duty and we have our sacrificial animals. When we have sacrificed them, we will return to Medina." The Quraish said that they had sworn not to allow entry to Muhammad. The negotiations were prolonged and rumour spread that 'Othman had been killed.

The rumour of 'Othman's murder reached the Muslims and there was a stir in the Muslim camp as there never had been a stirring before. The Prophet also thought that 'Othman was murdered as there was no news to the contrary. If so, the Quraish had been guilty of the most heinous sin of the murder of an Arab Chief in the sacred months inside the sacred territory. That was the limit.

**Bait Ur-Ridwan or the Pledge under the Tree:** Muhammad's anger of Righteousness took

possession of him. "We will not leave till we have accomplished our object even if we have to fight these people." He called his men together, stopped under a tree and took their pledge, Muhammad's hand striking above the hand of the pledgee and each man saying: "I will fight unto death." All took the pledge, filled with faith and resolution to die like one man to avenge the death of 'Othman. History affords no better example of "All for one and one for all."

Says God, with regard to this pledge:

Surely God was satisfied with the faithful when they swore allegiance to thee under the tree, then He knew what was in their hearts, therefore he sent down tranquillity upon them and rewarded them with a near victory,

And with large prizes of war which they took; for God is Mighty, Wise.

(Quran, 48: 18-19.)

The victory foretold in this verse is the victory of Khaibar which will be related hereafter. When all his followers had finished taking the oath, Muhammad struck his own right hand on his left (representing 'Othman) and repeated the formula of the oath as if 'Othman was present in person.

The swords were now out of their sheaths and war was certain and so was victory or martyrdom. The hearts of the Muslims beat with the joy of being in paradise soon, and the souls soared high in quest of adventure with assured success. And to! there was 'Othman returning from the Quraish safe and sound. What happiness! and yet what a disappointment in a double sense. 'Othman told Muhammad that the Quraish knew for a certainty that he was visiting Mecca for Hajj and not for fight, but there was Khalid bin Walid with their army in his path and that unless some way was found out of this impasse, there must be war. Once the sanctity of Mecca was transgressed it would become a precedence for all time.

**Peace, or Truce, of Hudaibiya:** The Quraish now sent a deputation under Sohail bin Amr, one of their wisest, most fluent and influential men. The writer in the Encyclopedia Britannica thus summarises the negotiations:

"It was on this occasion that the famous Homage under the tree took place, when Muhammad pledged his followers by striking hands that they would stand by him and go to death for his sake. Some of the Quraish agents witnessed the scene, and were immensely impressed by it; such an enthusiastic obedience as Muhammad received, such an ascendancy over the minds of men as he exercised, they had never before conceived to be possible, and on their return they urged their people in the strongest way not to permit matters to come to extremities. The Quraish accordingly judged it best to offer a bargain with Muhammad, the terms being that for this year he was to withdraw, so that the Arabs might not say that he had forced an entrance, but that in the following year he was to return and be permitted



to remain three days within the sacred territory for the purpose of sacrifice. After some discussion Muhammad accepted this proposal....When the agreement was to be committed to writing, Muhammad dictated the words: 'In the name of Allah, Ar-Rahman', but the Meccan plenipotentiary, Sohail bin Amr, declared that he knew nothing about Ar-Rahman, and insisted upon the customary formula, 'In thy name, Allahhumma !' The Moslems murmured, but Muhammad yielded. He then went on to dictate: 'This is the treaty of peace between the apostle of God....' Sohail protested anew; to acknowledge Muhammad as the apostle of God would be to declare himself his follower; the designation ought to be simply Muhammad bin Abdullah. The Moslems murmured louder than before, and refused to consent to the change. The heads of the two tribes of Medina, Osaïd bin Hodair and Sad bin 'Obada, held the hand of the scribe and declared that 'Muhammad the apostle of God' must be written, or the sword must decide. The Meccan representatives whispered to one another words of amazement at the spirit displayed by these men. But Muhammad made a sign to the zealots to hold their peace, and again gave way (Sur. XVII, 110)."

This quotation from a European writer is of value in as much as it shows the hold Muhammad had over the hearts of his men and their obedience to him. In spite of the fact that the concessions were galling to their minds they obeyed Muhammad and did not press matters to go to war. Their greatest objection to the treaty was the stipulation (mentioned below) that if a Quraishite came without the permission of his guardian (Wali) to Muhammad, he must be delivered up; but if on the other hand, one of Muhammad's people came to the Quraish he would not be delivered up. But Muhammad's followers yielded to him even on such a personal matter relying on his wisdom and knowledge of the future. Surely no Arab would have consented to such a one-sided agreement but Muhammad knew better, as it will be proved hereafter. The translation of the Treaty (copied from the Encyclopedia Britannica) is as follows :

"In thy name, O God ! This is the treaty of peace concluded by Muhammad b. Abdullah and Sohail b. Amr. They have agreed to allow their arms to rest for ten years. During this time each party shall be secure, and neither shall injure the other; no secret damage shall be inflicted, but uprightness and honour prevail between us. Whoever wishes to enter into treaty and covenant with Muhammad can do so, and whoever wishes to enter into treaty and covenant with the Quraish can do so. But if a Quraishite comes without permission of his guardian (Wali) to Muhammad, he shall be delivered up; but if, on the other hand, one of Muhammad's people comes to the Quraish he shall not be delivered up. This year Muhammad with his companions must withdraw from us, but next year he may come amongst us and remain for three days, yet without other weapons than those of a traveller, the swords remaining in their sheaths."

**Treaty of Hudaibiya and After :** The reader will note that this is the first time the Quraish have made peace with Muhammad since they declared to Abu-Talib, about twelve years before, that Muhammad must stop preaching Islam or else the fight must go on till one of the parties died. They renewed their declaration of war against him time after time; and prevented Muhammad's entry into Mecca against all rules of Arabian custom, in the sacred month of Dhul-Qada. They attacked Muhammad three times, twice close to Medina and once at Badr. And even the writer in the Encyclopedia Britannica admits that they had perennial feuds with Muhammad. Under these circumstances, if, Muhammad took the initiative against them, their allies and intriguers he was absolutely justified by all the laws of war and morality. The treaty of Hudaibiya shows how solicitous he was for peace and how great was his love for his enemies, the Quraish.

As a consequence of this treaty, Banu Bakr, Muhammad's old and inveterate enemies joined the Quraish. Banu Khuza' joined Muhammad.

The ink of the treaty of Hudaibiya had hardly dried when Abu-Jandal son of Sohail bin Amr (the man who made the agreement with Muhammad) came and joined the Muslims.

When Sohail saw him, he caught hold of him, beat him and dragged him back. Abu-Jandal cried : "O ye Muslims ! will ye drive me back to the pagans and let them persecute me on account of my faith ?"

The Muslims felt as if their hearts were cut by this appeal, but Muhammad stood firm for fulfilling his treaty. He said to Abu-Jandal : "O Abu-Jandal ! be patient and control thyself, surely God will make some way out for thee and for the weak (in Mecca). We have bound ourselves to make peace between ourselves and the people (Quraish) and we have given them and they have given us the Covenant of God and we will not break that."

**Abu-Jandal Taken Back :** Muhammad sacrificed the animals, shaved his head and started on the journey back to Medina. The Muslims were discussing the treaty of Hudaibiya. Some were satisfied and some were not. Midway between Mecca and Medina God revealed to Muhammad the Chapter of the Quran entitled the Victory (No. 48). Muhammad was extremely happy, for God told him distinctly in this Sura that the treaty of Hudaibiya was a victory, and promised him a succession of victories in the future and confirmed everything that he had done and consoled the hearts of the Muslims. The reader should study this Chapter very carefully. The following brief analysis will be of some use:

Surely We have given thee a decision (or victory) a very clear decision.

This refers to the treaty and calls it a clear decision or a decisive moral victory.

And God will help thee a powerful helping.

This prophesies the conquest of Mecca when Muhammad came with an army of 10,000 soldiers and entered Mecca unopposed.



Verses 4 and 5 console the Muslims for their trials in this journey and verse 6 foretells the fate of the pagans and the hypocrites. Verse 10 states that the "Pledge under the Tree" was a pledge with God.

Verses 11 to 15 foretell that when Muhammad goes on his next conquest those who stayed behind will ask to join him and make excuses for their staying behind but God shows Muhammad that they are not to be believed. Verse 16 prophesies wars with the Persians and Romans :

Say thou to those amongst the Beduins who stayed behind: "Your will soon be called upon to (meet) a people of great strength, you will have to fight them or they will submit. If then you obey God will give you a goodly reward."

The people of great strength" are the armed forces of the two empires surrounding Arabia. They will be against the Beduins which clearly shows that the enemy will not be Arabs.

The blind, the lame and the sick are excused from joining the army. Verse 18 has already been quoted and refers to the Pledge under the Tree.

Verse 20 promises large prizes of war in the future as happened at Khaibar a month after.

Verse 21 is worth quoting :

And (He promises you) another victory over which you have no control at present, but God has encompassed it, for God is Capable of doing all He pleases.

This is the victory of Khaibar. This prophecy is a sign for all right-minded men to realise that Muhammad was not forging the Quran but it was God who was revealing it to him.

Verses 22 and 26 give reasons why God withheld Muslims from fighting near Mecca.

Verses 27 to the end of the chapter prophesy the fulfilment of Muhammad's dream and entry into the Kaaba without fear of foe, and further promise great material and spiritual development of the Muslim community and tell the Muslims that they are made of the same stuff as were the faithful before them who believed in Moses and Jesus : "That is their attribute in the Torah and their attribute in the Evangel." In other words, that they are the faithful mentioned in all revealed Books.

**Story of Abu-Bashir :** About this time a young man called Abu-Bashir ran away from Mecca to Medina without the permission of his master. The Meccans sent a letter to Muhammad with the guardian of Abu-Bashir and another man to bring back Abu Bashir according to the treaty. Abu-Bashir said what Abu-Jandal had said before and Muhammad replied in the same way and had Abu-Bashir sent back. On the way back, Abu-Bashir killed one of his guards and ran back again to Medina but Muhammad would have nothing to do with him. Abu-Bashir, therefore, ran away to the sea-coast on the way to Syria. When the converts in Mecca, numbering about 70 heard this and knew that they could get no help from Muhammad and being daily persecuted, they all ran away to Abu-Bashir who became their leader.

These men had now an opportunity to assert themselves and they revenged themselves on the Quraish by intercepting and attacking their caravans. The Quraish were forced to beg Muhammad to cancel the clause which forced him to send back the Quraishite converts to the Quraish. The seventy Muslims returned to Medina and the Beduins began to join Muhammad from all sides. Thus the very clause of the treaty which was most objectionable to the Muslims proved most damaging to the Quraish. Muhammad's companions (especially Umar, who had bitterly complained of this clause) who had openly expressed their disapproval there of, now marvelled at the wisdom and foresight of Muhammad.

**Great Victory Foretold by Quran :** "If at first it seemed," says the writer in the Encyclopedia Britannica, "as if Muhammad had shamefully given way, it soon became apparent, nevertheless, that the advantage lay with him. 'No victory of Islam,' Abu-Bakr was wont to say, 'has more importance than the treaty of Hudaibiya; men are always for hurrying things on, but God lets them ripen. Previously there had subsisted a wall of partition between the Moslems and the rest of men; they never spoke to each other; wherever they met, they began to fight. Subsequently hostility died down; security and mutual confidence who heard of Islam joined it; in the twenty- two months during which the truce subsisted, the number of conversions was greater than throughout the whole of the previous period; the faith diffused itself in all directions among the Arabs.'"

That is what Abu-Bakr says. What does the writer in the Encyclopedia himself say ? Here it is :

"The treaty of Hudaibiya gave a breathing space to the two combatants, and of this the Prophet reaped the whole advantage. The truce which lasted for almost two years, brought to the Meccans an almost unbroken series of humiliations and losses. Contrary to all expectation, the provision made in their favour, by which Muhammad bound himself to send back such of their sons as deserted to him before their majority, turned to their hurt, so that they had to ask Muhammad to have it changed."

**Women Muhajirat :** But the treaty did not say that the women of the Quraish who deserted to Muhammad were to be sent back and God sent a most equitable revelation with regard to their case.

O ye who believe ! when believing women come to you having fled their homes then examine them.

God knows best as to their faith.

If you then know them to be believing women then return them not to the unbelievers.

Those women are not lawful to them nor are they to them;

But give them what they have spent and there is no blame on you if you marry them when you have paid their dues.



And hold not on to the ties of marriage with unbelieving women and ask back what you have spent and they (unbelieving men) should ask for what they have spent.

This is the judgment of God.

He decides between you, for God is knowing Wise. (Quran, 60: 10.)

There could be no more equitable law than that. Unbelieving women should be sent back to unbelievers and believing women should not. In each case the party who has spent money on their dowry and other expenses is entitled to demand that from the opposite party.

**Muslims' Pledge :** Verse 12 of Chapter 60 gives the famous pledge which both men and women took when they became Muslims. In the case of women it runs as follows :-

O Prophet ! when believing women come to thee giving thee a pledge that they will not join aught with God

And that they will not steal

And that they will not commit adultery

And that they will not kill their children

And that they will not bring a calumny forging it before their hands and their feet

And that they will not disobey thee in what is good,

Then take their pledge and ask God to forgive them... (Quran, 60: 12.)

Muhammad returned to Medina after the peace of Hudaibiya in the month of Dhul-Hijja (12th) of the year 6 A.H. It took him three weeks to return after the completion of the treaty of Hudaibiya as he stayed there for some days.

He spent the rest of the year in planning his future course and when his plans were matured he immediately set to work to accomplish them without the loss of a single day. He had left Medina on the 1st of Dhul-Qada 6 A.H., so that he had barely 15 days' rest at Medina before starting on his new propaganda.

### CONQUEST OF KHAIBAR

From the seventh year of Hegira the recorded facts of Muhammad's life are so numerous and given in such detail in the traditions that it is absolutely necessary to confine one's attention to the chief currents of his life and to separate the political and historical evolution of Islam from its purely spiritual development.

Muslims had now, through Muhammad's efforts learnt to read and write, and the impetus given to learning by the necessity of preaching the Quran was so powerful that a people of ignorant and drunkard Beduins was fast becoming a most highly gifted nation of scholars, preachers, historians, statesmen, administrators and generals.

Muhammad's wisdom, energy, trust in God and never-failing foresight had germinated in the souls of his followers and made them bigger and mightier than kings, Chosroes and Caesars. Their souls had been set free from the bondage of customs, superstitions and the slavery of priests. Each man of them prayed direct to God without bowing before any intermediaries, intercessors or minor deities. They knew that, as men they were possessed of souls which found satisfaction in nothing but God. God had become their Reality and they were not afraid of any earthly power whatsoever. La-Ilaha-ill-Allah, "There is no deity but God" had made them free from the commands of all beings except God. Muhammad was obeyed not because he was Muhammad but because he was "The Messenger of God". Muhammad's commands were not his but God's.

**Muhammad Starting for Khaibar :** As we know that Muhammad had received the good news that God had encompassed another victory for the Muslims over which the Muslims had as yet no control but which was pre-determined as an extra reward for their trouble in the journey to Hudaibiya. Muhammad knew that this was going to be the victory over the Jews of Khaibar but he kept the name secret.

On the 1st day of Muharram (the first month) of 7 A.H. he set out with his followers from Medina taking only those who had accompanied him to Hudaibiya. By forced marches, in three days, he reached Khaibar, the strongest and most fortified settlement of the Jews. It was from Khaibar that Banu Nadir had been harassing him and making alliances against him. The Jews were expecting another war with him but not quite so soon. On the 4th or 5th of Muharram 7 A.H., about 15th March 628, the Jews had gone out to their fields, as usual, when lo! there was Muhammad (and his men) on the horizon.

They were surprised, but as they were already in communication with Banu Ghatfan and had a number of invulnerable forts they thought Muhammad was mad for leaving Medina and coming to their place. For the first time in his life Muhammad had a force of one hundred horsemen. The Jews immediately rushed to their forts.

The position was an extremely serious one for Muhammad. Arabs made wagers on the chances of his success. The Beduins argued like this: If ten thousand men of the Allies could not get entry into Medina which was not fortified at all except by a wretched trench how could Muhammad win against the strong forts of the Jews with their huge walls and iron gates? The thing was impossible and Muhammad had at last put his foot into the serpent's hole and the tables would be turned on him now without the least doubt.

**Jews Prepared to Die to the Last Man :** The Jews also realised that this was their last stand against Muhammad and that if they lost, they might be treated as Banu Quraizah had been. They consulted together and with the advice of their chief Salam bin Mishkam, they put their property and their families in the forts called Watih and Sulalim, their treasures in the fort called Naim. Their warriors took shelter in the fort called Natat.

The Jews had six strong forts and several fortified quarters. Their purpose, apparently,



was to try Muhammad's men in attack on fort after fort. They thought that if they put everything in one fort and lost it, the war would be over soon, Muhammad's small force of 1400 or 1500 men could not possibly lay siege to all the forts at once and would be obliged to a prolonged war in which the Muslims must lose.

Muhammad, on his part, could not possibly go on for a long siege as there was danger of his enemies cutting him off from Medina. He therefore, ordered an attack on the fort called Al-Natat. A fierce battle took place and fifty Muslims were wounded. Sallam bin Mishkam died and his place was taken by either one Harith bin Abi-Zainab or by Kinana bin Abi-Hoqaiq who made a sortie out of Fort Naim. Banu Khazraj pushed back the enemy to the fort and surrounded it most rigorously. The Jews being well protected by their fortifications fought with desperate courage knowing that this was their last stand.

Days passed but the Muslims could not take this fort. The Prophet sent Abu-Bakr as the standard-bearer to conquer this fort. Abu-Bakr fought with all his valour but without success. Next day the Prophet sent Umar bin al-Khattab as the leader to conquer the fort but Umar also could not force an entry. The third day the Prophet appointed Ali bin Abu-Talib as the leader and standard-bearer of Islam and said to him: "Take this standard and go on with it till God gives thee victory".

When Ali reached the fort, the besieged came out and fought a severe battle. One of the Jews attacked Ali so severely that Ali's shield was broken in fight. Ali threw down his shield, pulled out one of the iron doors of the fort and made it act as a shield and fought till he won. Ali then used this door as a bridge over the fortifications for the passage of the Muslims. Harith, the chief of the Jews fell and the Muslims took the fort by assault. But there were four more forts to be taken before the Muslims could claim victory, and their provisions ran short till they had to kill their horses and eat their flesh.

Time was pressing. The Jews now moved themselves to a new fort called Qamus. The Muslims took that also, but they were in great straits as to provisions because none of the forts taken had any provisions in them.

The Jews now removed their forces to still another fort called Al-Sab. The Muslims laid siege to this also. The Jews fought more desperately than ever, not yielding an inch of ground and willingly courting death so that they might kill as many Muslims as possible. But they could not fight against the spirit of God with the help of which the Muslims were fighting them. This fort also fell and the Muslims found plenty of provisions therein.

Marhab, a leader of the Jews, came out reciting poems, boasting of his courage and the strength of Khaibar. Muhammad called out to his men: "Who will be for this man?" Muhammad bin Musailama came forward and fought him with the permission of the Prophet. Marhab made a deadly thrust of his sword at bin Musailama and it appeared as if bin Musailama must die, but he saved himself by receiving the blow on his shield and killed

Marhab. And in this way the war went on with the greatest severity, the attackers and defenders both fighting most heroically.

The Jews now entrenched themselves in a fort called Al-Zubayr and the fight went on with relentless fury till nothing was left to the Jews except Wath and Sallam in which were their children and wealth.

The Jews knew that the end must come. They asked Muhammad for peace on the following terms, viz., that their lives, property and women and children should not be touched, but that they would pay him half the produce of their lands and be Muhammad's subjects. Muhammad accepted their terms, and so the Jews were free but they could no longer be the enemies of Muhammad. They had their lesson. How wise Muhammad was in retaining the Jews as his tenants is shown by the fact that if he had killed them, or banished them, he would have had no men available to cultivate their lands and his victory would have brought him no fruits? But, as it was, the Jews were thankful to him for sparing their lives and he had provisions to feed the Muhajirin and the poor at Medina. Every year Abdullah bin Rawaha came to Khaibar and divided the produce. Muhammad kept whatever booty had been taken in the conquered forts of Al-Natat and Al-Shaqq but returned copies of the Torah to the Jews.

Whilst he was still at Khaibar and negotiations for peace were going on, Muhammad sent an expedition to Fidak and the people there made peace on the same terms as the Jews at Khaibar. As no fighting took place, half the produce of Fidak was reserved for the special disposal of the Prophet.

From Khaibar Muhammad went to Wadi ul-Qura. The Jews there fought him but were defeated and had to submit on the same terms as the others.

The Jews of Taima' accepted peace without fighting. In this way, in a few weeks Muhammad had subjugated the whole of North Arabia and the enmity and tension between the Muslims and Jews was removed just as it had been removed in the South by the peace of Hudaibiya.

**Muhammad Poisoned:** The Jews are a people whose ways are queer. They made peace with Muhammad but still they wanted to kill him.

Zainab bint Harith, wife of Sallam bin Mishkam, invited Muhammad to a feast and prepared a roasted sheep for him. Muhammad and his companions sat down to the feast. Muhammad took a morsel of meat, chewed it and threw it out saying: "These bones inform me that they have been poisoned." Bishar bin Bra' who was with him and who had swallowed a little meat died on the spot.

Now, though the idea of poisoning may have originated with Zainab, the poison must have been obtained and put into the cooking of the meat with the knowledge of the men. Zainab was questioned and she admitted her guilt. Some say she was executed for the murder of Bra' and some say she was forgiven on account of the state of her feelings after the death



of her husband and her father in the war. But this poisoning has left a deep impression on the minds of Muslims against the treacherous nature of the Jews. The writer in the Encyclopaedia Britannica approves of this poisoning of Muhammad.

Amongst the prizes of the war of Khaibar was Saffiyya, daughter of Huyyay ibn-Akhtab of Banu Nadir and wife of Kinana bin Rabi' who had the hoards of Banu Nadir with him. The Prophet asked him about these. He swore that he did not know where they were. The Prophet said: "If we find them with thee we will kill thee." He said: "All right." But the miser's heart betrayed him. He began roaming about parts of the debris where the hoards were buried seeing that no one took them out. News was brought to Muhammad and Kinana paid the penalty of his lies. Saffiyya his wife fell to the lot of one of Muhammad's companions but she would not consent to remain with him and wanted to be taken over by the Prophet. He redeemed her, set her free and married her.

**Drinking Forbidden :** By this time the ordinances as to prayers, fasting, almsgiving and Hajj had been revealed. Gambling and drinking had been forbidden. God knew that drinking could not be given up by the Arabs in a day, so He at first pointed out to them that though there was pleasure or profit in drinking and gambling there was also a great sin or loss in their indulgence. He then forbade Muslims to come to prayers whilst intoxicated or semi-intoxicated, a state in which they could not understand what they were saying in their prayers. From this one may deduce the fact that God wants us to know what we are saying in our prayers and what we are praying for, otherwise the prayer loses its efficacy.

This injunction against praying whilst drunk was extremely effective and most Muslims voluntarily gave up drinking as they did not want to be absent from prayers.

Finally, God made drinking and gambling altogether unlawful for Muslims under any circumstances and this saved them from waste of wealth and unnecessary quarrels and fights arising out of these two habits. But what was past was forgiven and Muslims were assured that those who had been firm in faith had God's reward for their faith and for their deeds done in the path of God.

**Muhammad's Letters to Rulers :** Simultaneously with his preparations for the conquest of Khaibar, Muhammad prepared embassies to the rulers of the world known to him inviting them to Islam. He sent messengers as far as India and China but a description of the best known embassies only will be given in this book.

The two empires which concerned Arabia most were the Empires of Byzantine under Heracleus and of Iran under Kesra. These empires had been fighting each other. The Persians having been conquerors at first and then the Christians. Yemen and Iraq were under the influence of the Persians whilst Egypt and Syria were under the Eastern Roman Empire and Arabia was surrounded by them. But the rulers of Ghassan, Yemen, Egypt and Abyssinia were more or less independent.

Muhammad determined to invite them to Islam. He was not afraid of the consequences. Worldly wisdom would have dictated that he should first consolidate his position in Arabia and then set forth on ventures abroad, but Muhammad was a Messenger of God and not merely an earthly ruler. It was God's work and must be done.

He sent for his companions and said:

"O ye men ! God has sent me as a blessing to all mankind. Therefore, differ not as differed the disciples of Jesus, son of Mary."

"And how did they differ?" asked his companions.

He replied : "Jesus called them to what I am calling you, but he whom he sent on a near journey obeyed and accepted his mission and he who was to be sent far away showed reluctance and heaviness of heart."

And then he told them that he was going to send messengers to:

- (1) Heracleus of Byzantium
- (2) Kesra of Iran
- (3) Maquqas of Egypt
- (4) Harith of Ghassan, King of Hira
- (5) Harith King of Yemen
- (6) The Negus of Abyssinia and others.

**Muhammad's Letter to Heracleus :** Muhammad's companions obeyed. Muhammad made a ring of silver and engraved it with the words Muhammad Rasul-ullah "Muhammad, Messenger of God." The letters were sealed with this ring. The wording of some of the letters was similar. A translation of the one sent to Heracleus would do for example!

"With the Name of God (Allah), the most Merciful and Compassionate (Ar-Rahman, Ar-Rahim). From Muhammad bin Abdullah to Heracleus, the Chief of Rome (meaning Roman Empire). Peace be with (or on) him who follows the guidance. After that, I invite you to the call of Islam. (If) you submit (or be at peace) you will enjoy safety (i.e. Islam) (and) God will grant you a double recompense. But if you turn your back, the sin of your subjects will be on you.

"O ye people of the Book !

Come to a saying,

The same for us and for you

That we serve none but God

And that we join naught with Him

And that some of us take not



others as lords besides God.

But if they turn back, then say

'Bear ye witness that we are Muslims'."

**Letter Given to Dihya bin Kalbi :** Heracleus was at this time in Palestine celebrating the victory of the Holy Land over the Persians as foretold in the Quran (Chapter, Romans No. 30: 1-7). Dihya Kalbi took the letter addressed to Heracleus to the latter's governor, Harith Ghassani, at Basra. Harith sent on the letter to his master. When Heracleus got Muhammad's message, he sent for some Arabs to interpret the same. Curiously enough, Muhammad's relentless foe Abu-Sufyan (who was still a disbeliever) was there on a commercial venture. He was sent for at the Court. Heracleus held a full court with all the patriarchs, priests and clergy attending on him together with the chief Arabs in his territory. Heracleus said to the Arabs :

"Which of you is related to this claimant of Prophethood?"

Abu-Sufyan : "I am."

Heracleus : "What kind of family does the claimant belong to?"

Abu-Sufyan : "Noble."

Heracleus : "Has anyone else claimed Prophethood in this family?"

Abu-Sufyan : "No."

Heracleus : "Has there been a king in this family?"

Abu-Sufyan : "No."

Heracleus : "Are the people who have accepted this religion weak or strong (meaning poor or rich) ?"

Abu-Sufyan : "They are poor" (lit. weak).

Heracleus : "Are his followers on the increase or decrease ?"

Abu-Sufyan : "Increasing."

Heracleus : "Have you ever known him to tell lies?"

Abu-Sufyan : "No."

Heracleus : "Does he ever go against his covenants?"

Abu-Sufyan : "Not so far but we have to see whether he carries out the new agreement made between us and him."

Heracleus : "Have you ever fought him in war ?"

Abu-Sufyan : "Yes."

Heracleus : "What has been the result ?"

Abu-Sufyan : "Sometimes we have won and sometimes he."

Heracleus : "What does he teach ?"

Abu-Sufyan : "Worship one God, join no partners with Him, carry out your prayers, be chaste, speak the truth and keep union amongst uterine relations."

Heracleus then addressed the Arabs through an interpreter and said :

"You say he is of noble birth. Prophets are always of noble birth. You say none of his family has claimed Prophethood before. If it had been so, I would have thought that he was doing so now under the influence of heredity. You admit that there has been no king in his family, if it had been so, I would have thought that he was after kingship. You acknowledge that he does not lie. He who does not lie to men, how can he lie to God? You witness that poor people follow him. It is always the poor who follow the prophets before others. You say his followers are increasing. A true faith always does that. You state that he does not break his covenants. Prophets never deceive. You profess that he preaches prayers, piety and chastity. If all this be true, I am sure his kingdom will reach the place I tread. I was certain that a prophet was coming but I did not think that he would be born in Arabia. If I were to go there I would wash his feet."

The letter was then read and interpreted. There was a tremendous sensation in the court on this pronouncement of Heracleus and an uproar started against him. Heracleus dismissed the court and had the courtiers pacified by some political excuses for what he had said. Muhammad had succeeded in his mission. The Word of God had been carried to the ears of all concerned from Caesar on the throne to the footman on the road.

**Muhammad's Letter to Kesra Pervez of Persia :** The second letter was to Kesra Pervez of Persia and given to Abdullah bin Hadhafa. It ran as follows :

"With the Name of God (Allah), Ar-Rahman, Ar-Rahim. From Muhammad, Messenger of God to Kesra the Chief of Persia. Peace be upon him who follows the guidance and believes in God and His Messenger. And I bear witness that there is no deity but God (Allah). I bear witness that I am the Messenger of God to all men that I may warn him who is alive (spiritually). Become a Muslim (and) you will be at peace. But if you refuse then the sin of the Magians be on you."

Kesra was not accustomed to be addressed in such a curt manner. He was used to Oriental pomp and ceremonies. He considered Muhammad's letter as an insult to his august person. He became hot with anger and said : "Being a slave of mine, he dare address me thus," and tore the letter into pieces. When the Prophet heard that, he said : "God will tear his kingdom into pieces."

Kesra Pervez sent messengers to Badhan, Governor of Yemen, asking him to send men to Hejaz to capture Muhammad and bring him to Persia. Badhan sent men to Muhammad asking him to obey the Emperor of Persia on pain of his being over run by Persian armies. The Prophet said: "Go and tell him that the kingdom of Islam will soon reach his capital." The messengers returned to Yemen and received news of the death of Kesra.



**Muhammad's Letter to the Negus :** When were the letters sent to the various rulers ? Historians differ. Some say they were sent before the Battle of Khaibar and some say after that. It may be that they were written in 6 A.H. but were not all dispatched immediately. The messengers would have to wait for caravans and ships and travelling was not so easy then as it is now.

Amr bin Ommaya Damri was the messenger sent to the Negus. The writer of this book has seen a photograph of this letter published many years ago and as far as he can remember it with the exception of the names almost the same as the letter to Heracleus.

Jafar bin Abu-Talib is said to have been still in Abyssinia when Muhammad's letter reached the Negus who, it is said, accepted Islam at the hands of Jafar. Amongst the emigrants in Abyssinia was Umm-Habiba, daughter of Abu-Sufyan whose Muslim husband had died. Muhammad married her by proxy in order to cement his relations with the Quraish especially with Abu-Sufyan.

**Reply from Maquqas :** The letter written to the Ruler of Egypt, Maquqas, was given to Hatib bin Abi-Balta. Maquqas replied in Arabic. The following is a translation of his letter:

"To Muhammad bin Abdullah from Maquqas, Chief of Qibt (Egypt). Peace be upon you. After that, I have read your letter and understood what you have mentioned therein and what you call (us) to. And I knew that a prophet was going to appear but I thought he would appear in Syria. I have honoured your messenger and I am sending you two young ladies (Lit. girls) who are held in great respect in Egypt together with some garments for you. I am also sending a mare (or mule) for you to ride and peace be with you."

One of these young ladies was Maria whom Muhammad took into his Haram and the other named Screen was given to the poet Hassan. The mare was named Duldul and the Prophet rode it in the Battle of Hunain.

**Replies from other Chiefs.**

Howdh Bin Ali, Chief of Yamama, replied: "What you say is all very nice and if there is a share for me in your kingdom I am ready to follow." Muhammad sent him an answer in the negative.

Harith Ghassani, Governor of Syria, under the Roman Empire, was extremely angry at reading Muhammad's letter and ordered his armies to attack Muhammad and the Muslims were waiting his onslaught every day.

The reply of the Chief of Yemen was very favourable and but for Mecca lying in between him and Medina, he would have joined his forces with those of Muhammad. Thus, one of the subject provinces of the Persian Empire had already been taken away from Persia immediately after Kesra's tearing of Muhammad's letter.

**Return of the Emigrants from Abyssinia :** Muhammad returned from Khaibar to Medina as did the emigrants from Abyssinia with some of his messengers. Muhammad embraced them all and was especially happy to meet Jafar. And he used to say, "I don't know which is the greater happiness-the victory of Khaibar or the meeting of Jafar."

Muhammad and his companions were once in their lives free from all immediate danger. The Peace of Hudaibiya had made them safe from the Quraish in the South and the subjection of the Jews had given them peace in the North. But a danger far greater than that of the Jews or the Quraish was waiting them across the border against which all the Beduins must be prepared. God had already informed Muhammad:

You will soon be called upon to meet a people of great strength, you will have to fight them or they will submit, If then you obey, God will give you a goodly reward.  
(Quran, 48: 16.)

That was a reference to the armed forces of the Eastern Roman Empire, and the verse being addressed to Beduins it implies that this war will have to be fought by them and will continue when Muhammad was no longer in their midst and by Beduins who were as yet reluctant to fight for Muhammad.

But for the present, Muhammad could devote all his energies to the reformation of the Arabs. And never did any ruler or prophet rise to greater spiritual culture in his own person or in the persons of his followers. Mosques were being built at Medina and other places, religious teachers were being instructed by Muhammad in person who taught them the Quran and the Wisdom and who purified their souls so that with the Wisdom and who purified their souls so that with the help of the Word of God and His Spirit they were becoming as learned and as pious as the prophets of Israel. "The learned men of my followers are like the prophets of the Israelites" says Muhammad, and the saying was proving true. Medina became the centre of Light and Learning where God communicated with Muhammad and Muhammad communicated with his followers as to the beauties of Faith, the Attributes of God and the great unknown regions of life beyond the grave. The souls of Muslims when they remember God are freed from all earthly burdens and soar into the realm of the Almighty untrammelled by considerations of earthly gain or personal vanity. God liberates the soul of the pious Muslim from fear and greed. The liberated soul seeks nothing but the will of God in which it moves satisfied and happy. That was the case with Muhammad and his companions in this Happy Seventh Year of the Hegira, and they were preparing themselves to visit the House at the end of this year as agreed with the Quraish. There, they would make the circuit of the House and pray in the Station where Ibrahim had stood building the House nearly 2500 years before and Ismail his first-born with him. Man lives not on bread and butter but on the memory of holy deeds done by himself and his predecessors. Those in whom the soul of goodness is dead are in their graves whilst still treading this earth. The only life worth living is the life in and with God. And Muhammad always lived in and with God. Every word



that fell from his lips was a pearl of beauty; every thought that he thought was the fountainhead of righteousness and every deed that he did was goodness personified. No wonder that each of his followers was ready to sacrifice himself for his sake a thousand times if he had a thousand lives. That was the secret of his success and the magnetism which drew men towards him. He had no pride and no aloofness from the meanest and the poorest of his followers. On the other hand, the only thing of which he was proud was his poverty. Let king, rulers, governors, magistrates, chiefs administrators and people in charge of the affairs of mankind learn their lesson of humility, nobility and service from Muhammad. If they do so, the world will be happy before the day is 12 hours old.

*Muhammad's Sunnat, Rules of Life* : Ali Bin Abu-Talib once asked the Prophet as to what was his Sunnat. This is what Muhammad said:

Knowledge of God is my Capital;  
Reason is the root of my Faith;  
Love is my Foundation ;  
Enthusiasm is my Horse ;  
Remembrance of God is my Friend ;  
Firmness is my Treasure ;  
Sorrow is my Companion ;  
Science is my Weapon ;  
Patience is my Mantle ;  
Contentment is my Booty ;  
Poverty is my Pride ;  
Devotion is my Art ;  
Conviction is my Power ;  
Truth is my Redeemer ;  
Obedience is my Sufficiency ;  
Struggle is my Manner; and My pleasure is in my Prayer.

He was practising these principles, and his followers by carrying out the aforesaid precepts had attained those moral heights which even today are an inspiration to students of history. Each man worked like ten or a hundred. A miracle was being performed on this earth. The very dirtiest dregs of human society, namely, the profligate Arabs were being changed into the purest human gold. There have been conquerors, reformers, poets and learned men in the world by the thousand, but no one has ever succeeded in changing men's spirits as did Muhammad. And the fifth of this Culture was Mecca and towards Mecca were the eyes and hearts of the Muslims.

*Muhammad Set Forth to Mecca on Pilgrimage* : At last, the sacred month came once again and Muhammad with 2000 of his devout companions set forth towards the House of God. For full seven years the sight of Mecca had been denied to him. Now, he had a chance. He and his companions carried no arms except the traveller's sword in a sheath.

*Joy and Enthusiasm of Muslims* : Amongst his companion were the Muhajirin and the returned Emigrants from Abyssinia. How they longed to see their beloved homes and their women-folk and children whom the Quraish had kept back by force ? What happiness would it be to meet them face to face and say "Peace be with you, Peace be with you?"

Amongst them were the Ansar who would like to visit Muhammad's birth-place and the house where he lived so happily with Khadijah and also Mount Hira' where Jibrail in all his glory had first appeared to him, and the Pass where he had lived 30 odd months in confinement with Banu Hashim. To them, his 53 years of life at Mecca were already the most wonderful part of the history of the world. They would now witness the sacred territory where that history had been made. Going to Mecca for them was like going to Paradise.

*Muhammad's Precautions* : And in these anticipations of joy of heart and happiness of soul they approached Mecca. But what if the Meccans again stopped them, or worst still, if they ambushed them? The Jews had taught treachery to the Quraish. Muhammad was taking no risks as he was unarmed. He sent 100 horsemen under Muhammad bin Musailama as scouts but they were not to cross the sacred boundaries of Mecca. When everything was found clear, they descended towards Marrazzahran, a valley near Mecca. The Muslims urged on their mounts with Muhammad at their head on his camel named Qaswa', and with 60 unladen camels, and wearing garlands round their necks as sacrificial tokens.

*Joy Complete* : They reached Mecca and dismounted a little away from it. The Muhajirin began to tell the Ansar stories of their past life in Mecca; where they born ; how they lived and fought ; how they used to drink wine and mix with parties of drunkards and how changed they were now. And all this miracle had been performed by one man-Muhammad-God's infinite blessings and prayers be on him for ever.

*Quraish Deserted Mecca* : But if the Muslims were happy, the Quraish were never so unhappy as they were today. They had gone to Medina and been repulsed. Their hated-enemy, Muhammad, would today enter their city at the head to 2000 devout followers without striking a single blow ; and all this was due to their own signature in the treaty of Hudaibiya. There was no more hateful sight in their eyes than this peaceful army of the Muslims. Cursing themselves and cursing their fate they deserted their dwellings lest Muhammad the enchanter might enchant their women and children into Islam. They climbed Mount Qubais, Mount Hira', and other hills round Mecca counting 'every second of time till they should come back. Muhammad had only three day's permit under the treaty.

*Muslims Rounding the Kaaba* : The Muslims now descended on Mecca from the North.



Abdullah bin Rawaha caught hold of the reins of Qaswa and the rest of the Muslims followed on foot. The picture was worth being painted in colour and sung in song. But nobody could sing it as the hearts of the Muslims could do in simple words.

And lo! Kaaba was in their view and they were in view of the Kaaba. God and His Angels were witnessing the scene. Suddenly, the shout of "Labbaik, Labbaik, Allahhumma Labbaik, La Sharika laka Labbaik" : "I am here at thy service, I am here, O God ! I am here, There is no Partner with Thee, I am here at Thy service" burst from 2000 throats like so many gunshots and rent the air with its force. The Meccans heard it, and, in spite of themselves, were impressed by it. And the Muslims?—They were in the seventh heaven. This was their day-light Miraj. Their souls soared high and met the Universal Soul above them. Muhammad's dream was being realized and they were part of his dream :

Surely God has in truth made good to His Messenger the vision

Surely you will enter the holy mosque if it please God, in safety, You will shave and cut your hair without any fear'. (Quran, 48:27.)

The Faith of God had triumphed over all other faiths, and God was a witness. Surely, it was God who had sent Muhammad with the True Faith. There could be no doubt about it, however displeased the unbelievers might be. The shouts of "Labbaik, Labbaik" pierced the ears of the people and gladdened the hearts of the Muslims.

By this time the Faithful were inside the Mosque and the Meccans looking of from all the heights. If the Meccans had remained in their houses they could not have witnessed this scene. Thus, the very thing they avoided to see they were forced to witness. The Muslims and Muhammad were in Ihram.

Muhammad then kissed the eastern comer of the Kaaba and ran till he reached the south-eastern comer known as Rukn-e-Yamani and the two thousand Muslims ran with him round the Kaaba. Then they walked between the two comers just mentioned, completing one circuit. This was repeated twice making three complete circuits.

The Quraish looked on this scene from the heights of mount Qubais. The zeal and spiritual elation of the faithful rose to such heights that they did not mind even if the Quraish came down upon them. But Muhammad comforted them and asked them to say:

There is no deity but God, God alone,  
Who gave victory to His servant,  
And Who alone repulsed the "Confederates."

Abdullah bin Rawaha shouted this at the top of his voice and two thousand Muslims followed in a chorus and the walls of hills echoed back the shout; and fear entered the hearts of the Quraish.

When the circuit of the Kaaba was completed, Muhammad and his companions ran seven times between the hills of Safa and Marwa. Muhammad was mounted. Then he made the sacrifices near Marwa and shaved his head and the Umra was complete.

**Second Day of Muhammad's Pilgrimage :** The Muslims were exhausted with fatigue and rested a while. The next day, the Prophet came early to the mosque and remained there till noon-prayers when Bilal climbed the roof of the Kaaba and called the faithful to prayers.

Two thousand Muslims prayed with the Prophet. For seven years he had not prayed there. The Quraish looked on from their positions perched on the hills and wondered at these prayers. What sort of men were these Muslims ? They did not drink wine. They did not gamble. They had no singing girls and no intermingling of the sexes in shameful pleasures. Their only song was "God is Great, God is Great, There is no deity but Allah". Surely, there were scores of so-called deities still enshrined in the Kaaba. Were they asleep? Could not they revenge themselves on Muhammad who was denying their existence ? Or were they utterly powerless? The foundations of unbelief were shaken to their depths. This 'umra or shorter Pilgrimage was going to be the greatest propaganda for Faith.

**Muhammad Tried to Outwit Quraish :** Umm Ul-Fadal, wife of Abbas bin Abd ul-Muttalib, had a sister named Umm-Maimunah 26 years old who became Muslim when she saw with what fervour the Muslims prayed to God. Abbas asked the Prophet to take her as his wife and the Prophet consented and prepared a big feast for the Quraish. This Maimunah was an aunt of Khalid bin Walid.

Suhail bin Amr and Hwaitab bin Abd ul Uza, two of the unbelieving Arab chiefs, came to Muhammad and said:

"Thy three days are over, get thee out of our place."

The Prophet spoke to them politely and asked their permission to finish the feast and invited them to it but they would have nothing of it. "We are not in need of thy meals, get thee out of this place."

There was nothing left for Muhammad but to leave Mecca. Maimunah followed him to Medina.

Muhammad reached Medina quite safe and was very happy that his dream had been realized and sure of the fact that he had left a lasting impression on the minds of the Quraish.

**Conversion of Khalid bin Walid, Amr bin As and Others :** And time justified Muhammad's conviction about the Quraish. Soon after Muhammad's departure, Khalid bin Walid, the general of the Quraish cavalry and the hero of their war at Uhud stood up in their assembly and said:

"It has been made clear to every man possessed of reason that Muhammad is neither a poet nor a sorcerer and that what he says is the saying of the Lord of the Worlds. It is the duty of every man of wisdom to follow him."



'Ikrama, his former comrade in war against Muhammad, was moved with fear and said:

"You have become a child, O Khalid !"

Khalid : "I have not become a child but I have become a Muslim."

'Ikrama : "By God, thou shouldn't be the last person amongst the Quraish to say that."

Khalid : "Why ?"

'Ikrama : "Because, Muhammad did injury to thy father when he was wounded, and he killed thy uncle, and the son of thy uncle at Badr. Therefore by God, I would not become a Muslim nor would I say what thou sayest. The Quraish will have nothing to do with him but his killing."

Khalid : "All this is an affair of ignorance and the puffing up of ignorance. But by God I have become a Muslim because the Truth has been made clear to me."

And Khalid sent his horsemen and his acknowledgment of faith to Muhammad.

When Abu-Sufyan heard of Khalid's conversion he sent for him and said : "Is it true what I have heard ?"

"Yes," said Khalid.

Abu Sufyan anger got the better of him and he said : "By Al-Lat and Al-Uzza, if what Muhammad says were the truth I would have believed in him before thee."

Said Khalid : "Truth is truth, say what you like" and Abu-Sufyan was going to attack him in his anger when 'Ikrama intervened and said : "Will you kill Khalid for his opinion while all the Quraish are of the same opinion as he ? By God, I am afraid, if you do that, all the Quraish will migrate to Medina."

Khalid finding himself unwelcome at Mecca went to Medina and joined the Muslims.

Amr bin As and 'Othman bin Talha (care-taker of the Kaaba) and many others followed Khalid in faith.

And so ended the 7th Year of Hegira in glory for the Faith and great happiness for the faithful. The tree of Islam was now firmly rooted and it was a matter of time only when it would raise its head and overshadow all other faiths. But it still required careful looking after and being watered with the holy water of the Love of God and the Brotherhood of mankind.

## EIGHT

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### ERA OF PEACE

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#### MISSIONS FOR PREACHING

Muhammad was busy in the eighth year of Hegira in sending missionaries over the whole Peninsula of Arabia, inviting people to Islam. The rulers and chiefs had been invited but that was not enough. The people themselves must hear the Word of God.

Some of these missionaries were well-treated and came home safe, others were set upon by the enemies of God and killed. This was an unavoidable part of Muhammad's mission. He who takes no risks never gains any victory. And the risks taken in the propagation of Faith are invariably heavy. The history of European and American mission and missionaries during the 19th and 20th centuries is a case in point. The writer of this book was living in China from 1897 to the end of 1899 when the Germans established themselves in the Province of Shantung simply because three missionaries had been killed. And volumes may be written about the murders of Christian missionaries and the consequences thereof. For every Christian missionary killed "the natives" of Asia and Africa have paid the price in hundreds of men killed and thousands of acres taken away from them. And the money indemnity has always been one of a most imposing figures. The Muslim missionaries were however, sent for the sake of God and not for earthly gain.

*Mission to Zatut-Tala :* Muhammad sent one mission of 15 men towards the frontiers of Syria to a place called Zat-ut-tala to call people to Islam. The missionaries were put to death except their leader who escaped. Muhammad also sent a messenger to the governor of Basra who was under Heracleus. A man of Ghassan killed this messenger in the name of heracleus.

Harith, Governor of Ghassan, had already threatened Muhammad with invasion



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when Muhammad had invited him to Islam. In fact, the greatest risk that a man could ever take was the sending of invitations to rulers of neighbouring provinces and empires to embrace Islam. This was inviting attack. But that was God's affair. God had said to Muhammad:

Say: "O ye mankind ! surely I am the messenger of God towards you all."  
He (is God) to whom belongs the kingdom of the heavens and the earth,  
There is no deity but He.... (Quran, 7: 158.)

And again:

O thou messenger!  
Communicate that which has been sent down to thee from thy Lord,  
And if thou dost not (do it),  
Thou has not delivered His message (at all). (Quran, 5: 67.)

Muhammad, therefore if he wanted to carry out his duty, had no option in the matter. His life and the lives of his followers belonged to God entirely and they lived to make sacrifices and not to count the risks. They were God's Lambs, and He could take their souls unto himself whenever He pleased. That was the aim and object of their lives.

**Expedition of Muta :** Three thousand Heroes of Islam against 100000 to 150000 Soldiers of the Eastern Roman Empire. In Jamadi-ul-Awwal 8 A.H. (corresponding to July 629 A.C.), Muhammad prepared an expedition of 3000 Muslims under Zaid bin Harith to go north and to prove to the Romans that he was not afraid of them. As usual, he kept things secret, but most fortunately, or most unfortunately, for the Muslims, the spies of the enemy were present in Medina and the news of this expedition reached the Romans long before the expedition itself.

Muhammad had some inward warning as to what was going to happen to the Muslims in this expedition, so he told them that in case Zaid bin Harith (who was the leader and standard-bearer of the Muslims) was killed the command was to devolve upon Jafar bin Abu-Talib and in case he also was killed, Abdullah bin Rawaha was to take his place.

Khalid bin Walid, the new convert to Islam, also accompanied this expedition. And Muhammad walked on foot with the expedition till it was outside the city limits of Medina. He ordered his men not to kill any Women, Children, or Non-combatants; not to cut down any trees, nor to pull down any buildings.

So that women children, non-combatants, trees and buildings were immune from the ravages of war. One has only to compare these orders with the aerial bombardment by Italians of Red Cross and Red Crescent missions and the murder of non-combatants being carried on by Italy in Abyssinia whilst these lines are being written (February 1936) to see how

humane Muhammad was compared with modern leaders of mankind. Muhammad also commanded them, as he always did, not to take the offensive in the fight and also to make a peaceful overture of embracing the true faith of Islam before the commencement of fight. This was Muhammad's invariable rule. The first attack, or arrow must come from the enemy. The Muslims prayed for the victory of the faithful.

The army moved on till they reached Muan in Syria not knowing what they were going to meet.

Shura Habil the Governor of Heracleus, having received the news of Muhammad's expedition gathered together all the tribes under him and the army of Heracleus under his brother or under his own command had joined the Governor's forces till they numbered 100000 to 200000 men.

The Muslims stopped at Muan for two nights considering what they should do. The most sensible thing, according to all usage, would have been for the Muslims not to risk themselves against such odds when destruction was sure to overtake them. They were not up against barbarous Beduins but against warriors and armies accustomed to big fighting. Someone very rightly suggested that Muhammad should be written to and informed of the numbers of the enemy and that they should wait his instructions. And this opinion would have prevailed but for the eloquence of Abdullah bin Rawaha who was a great poet and man of spirit. He said:

"O my people! the thing you dislike is the thing you set out for, viz., Marturdom, and we are not fighting the enemy without numbers, force or material superiority. We are fighting them with nothing but our Faith with which God has honoured us. Let us go on. We are in for either of two good things-Victory or Martyrdom." This eloquent speech conquered the peoples' hearts and put power into their souls and they said:

"Ibn-Rawaha has spoken the truth, go forward."

God's Lambs were ready for the sacrifice and God made them His Lions.

They went on to what seemed to be certain death till they reached Balqa' and found the armies of Heracleus gathered at a town called Masharaf. When the Muslims came to close quarters with the enemy they crossed over to Muta a better place than Masharaf. And here took place a most sanguinary fight between 3000 Muslims against 100,000 to 200,000 Romans (or Greeks as they are commonly called).

**Battle of Muta : First Day:** On a hot summer day, with the sun shining fiercely over their heads and the certainty of paradise in their hearts, the Muslims advanced to the field of battle 3000 against at least 100,000.

Zaid bin Harith, the general led the attack. There was no stopping him or his companions.



He was hit by arrows at close range not once, twice or three times but till his body became a trunk from which grew arrows and he breathed his last Lailaha illallah.

Jafar according to the instructions of the Holy Prophet took the standard from the hands of Zaid. He was only 33 years old and next only to Ali, his younger brother, in courage, skill and bravery. He was surrounded on all sides by the enemy forces. He got down from his horse, cut its legs and with his sword fell on the enemy. When he fell down there were 93 wounds on the front part of his body. Whilst Jafar was fighting his right arm was cut off. He held the standard in his left and when that also was cut off he held it between the two stumps of his arms and he did not fall till his body was cut into two.

Then Abdullah bin Rawaha took up the standard and fought and then turned back. But his conscience pricked him. He was on horseback. He got down and said to himself: "O my soul! I see thou art not quite pleased with paradise, I will put thee down." He turned back to the enemy and fought like his predecessor till he died.

All the three generals designated by Muhammad had now fallen in battle and yet the fight went on. Any other army in the world would have turned its back on the enemy but not the Faithful.

Thabit bin Arqam, a man of Banu Ajlan' took up the standard of Islam and said:

"Ye Muslims! consul! together in choosing a man from amongst you."

They replied: "Thyself."

He said: "No, I am not worthy of it".

The people agreed upon Khalid bin Walid. Khalid took hold of the standard and at once realized the extreme peril of the Muslims forces. He was a man, as later history will prove beyond a rival in the art of war and in courage and skill. There were many equally brave but none better than he in understanding war and its chances. He ordered a realignment of the Muslim forces till they were all together and fought the enemy with greater advantage than under any of his predecessors. Eight swords were broken in his hands before the evening fell and the enemy had to postpone the fight till the next day.

Second Day: The next day, as soon as it was morning, Khalid began to spread out his men in along thin line as if he was going to envelop the enemy. The Romans fancied that succour had come to the Muslims and that was the reason of this new manoeuvre. The Romans did not advance to fight. Meanwhile, according to his plan, Khalid withdrew his army from Muta to Medina. The Romans were too glad that the fight was over. They did not like to meet Khalid any more. They did not pursue Muslims. On the contrary, they were fearfully afraid of the Muslims. If three thousand could fight a hundred thousand what if their numbers increased to a hundred thousand. Woe to the Roman Empire and woe to all who dare oppose these supreme whose greatest happiness was Death on the path of God.

**Strange Reception of Khalid and His Men :** Khalid brought the corpse of Jafar to Medina. Muhammad and the Muslims met them outside Medina.

Any other General and any other soldiers would have been carried shoulders high and lionised and praised beyond praise. But the Medinites threw dust on the faces of the returning soldiers saying: "O ye run-away! Ye ran away from the Path of God".

**Prophet Replied on their Behalf :** "Not run-aways, but if it please God, go back once more." But the warriors were actually ashamed of showing their faces to the men. The children and young men took up the cry: "O ye run away! ye ran away from the Path of God."

The Prophet and his companions were all in great sorrow on account of the loss of so many brave men and especially of the three generals. Jafar was like a brother to the Prophet and he actually felt his loss more than that of the others. Jafar's wife and children also cried bitterly for his loss so soon after his return from foreign country. Thus ended the Battle of Muta. It was not a victory for the Muslims in the ordinary sense of the word; but it was a great victory for the Faith of Islam. It frightened the Romans and determined the Muslims to a sure and decisive victory so that within 12 years of the Prophet's decease and within 15 years of the battle of Muta the Roman Empire in the East had lost everything except its name.

**Expedition of Zat As-Salasal :** Some weeks after Khalid's return from Syria, Muhammad sent Amr bin As towards Syria to engage an army of Syrians on the northern borders of Arabia. When Amr reached the Province of Judham in a place called Salasal he was afraid of his army being too small to meet the enemy. So he sent for succour and the Prophet sent another army of Muhajirn under Abu-'Obaidah bin Jarrah including such men as Abu-Bakr and Umar and he especially warned Abu-'Obaidah not to differ from Amr as Amr bin As was a very strong-minded man. When Abu-'Obaidah met Amr, the latter said to the former "You have come as a helper and I am the General of the army." Abu-'Obaidah replied: "The Prophet has said that we should not disagree, therefore, even if you go against me I will follow you." Such was the spirit of discipline amongst the early Muslims Amr performed his prayers (Muslims generally fought after noon-prayers) and defeated the Syrian army. He returned to Medina after striking terror in the minds of the Romans.

**Effects of the Battle of Muta :** The Battle of Muta had very strange effect on the minds of different communities — the Muslims who should have been pleased with escaping from utter destruction were the least satisfied with it. To them, there were only two courses open — Victory and Martyrdom, but Martyrdom first. Returning home safe and sound without a victory was a thing which they did not and could not understand at all.

The Christians who should have counted it as a victory were thoroughly cowed. Being far-sighted men and having had experience of centuries of warfare, they appreciated the courage, initiative and dash of the Muslims at its true value. To war with a people like that was to court certain disaster-a people who fought like lions and each of whom



seemed to possess nine lives. Men like Jafar (who fought after both his arms had been cut off) and Khalid who broke eight swords in a single afternoon on the heads of his enemies were not made of flesh but of iron. The usual custom in the armies used to be that when the General fell, the army ran but amongst the Muslims each soldier rivalled the General. So the Romans, like wise men were for leaving the Muslims alone but they were too proud to make peace and the war went on. And Muhammad? He was not the man to back out of a bargain.

The only people who, like fools, exulted over the apparent catastrophe of the Muslims at Muta were the Jews and the Meccan unbelievers. No less on was enough for them. They vainly imagined that the days of Muhammad were numbered and that the Romans would soon eat him up, so to say. It was therefore, time to start harassing him in the South whilst his men were engaged in the North.

**Treaty Broken by Quraish :** The Quraish, enemies of Muhammad, therefore, in violation of the Treaty of Hudaibiya, egged on their allies the Banu Bakr to attack Banu Khuza' the allies of Muhammad. 'Ikrama and other leaders of the Quraish helped Banu Bakr with arms and secret intrigue. Following this intrigue, one night, whilst Banu Khuza were sleeping at a watering place called Wazir, Banu Bakr fell on them, killed them and looted their property. Banu Khuza' took shelter in Mecca and complained to the Quraish but got no redress.

Amr bin Salim of Khuza ran to lay his complaint before Muhammad. He was accompanied by 40 camelriders and voiced his complaint outside the mosque where Muhammad was praying in these words:

"O God! I come to Muhammad to remind  
Of the bonds of love which us do bind,  
O Prophet of God! Thy help I claim,  
Call the servants of God to this aim."

Muhammad heard their complaint and promised them help as he was bound to do under the Treaty.

Muhammad sent word to the Quraish :

- (1) To pay the usual indemnity for those who had been wrongfully killed,
- (2) To desist from helping Banu Bakr, and
- (3) To issue a proclamation that the Treaty had been dissolved.

The Quraish agreed only to the last term but as this directly implied that they had been guilty of a breach, they repented of that and sent Abu-Sufyan to Medina to get the treaty renewed.

One must have a very poor opinion of Muhammad to think that he would ever think

of such a thing. Abu-Sufyan went to the house of Umm-Habiba (wife of the Prophet) trying to curry favour with her. He was going to sit down on the carpet or mat where the Prophet used to sit. "Get thee gone," said his daughter. "Is that the way you treat your father?" said Abu-Sufyan. "Not that," said she, "this place is for the Prophet of God and you being a pagan are unholy. So do not defile his carpet."

Abu-Sufyan went away disappointed. Muhammad would not see him or speak to him at all. He tried Abu-Bakr to intercede for him but was refused. He tried 'Umar and got this reply uttered in great anger: "I to intercede for you with the Prophet of God? By God, if I found an atom of reason to fight you I would do so." Abu-Sufyan tried Ali and Fatima (Prophet's daughter) but no one would dare speak to the Prophet, or wished to do so. Ali pulled his leg (and the old man fell into his trap) by saying to him "You are yourself a chief of the Meccans, go to the mosque and proclaim on your own authority that you ask peoples' help to renew the treaty."

He did so and returned to Mecca and told the people what had happened at Medina. The Quraish laughed at him and said, "Woe into thee! By God, you are only fit to be made fun of." Abu-Sufyan's faith in his idols and in his people was badly shaken.

#### CONQUEST OF MECCA

Muhammad asked his followers to prepare for war and sent word to all his allies and followers in Arabia to come to him ready for the fight but to keep their preparations absolutely secret. He did not tell anyone where he was going to. People thought he was going to Syria to teach a lesson to the Romans for their having killed his standard-bearers at Muta. But a few of his intimate friends knew or guessed his secret.

One Hatib bin Abi Balta' who was with Muhammad's army at Badr and a recognized leader of the Muslims wrote a letter to his relations at Mecca informing them of Muhammad's intentions. He gave this letter to a female slave of his and sent her towards Mecca. Muhammad was informed by God about this and he sent Ali bin Abu-Talib and Zubayr bin Awwam to get the letter from the woman. They caught her but did not find the letter. Ali threatened to search her person if she did not give them the letter. The woman finding no way out of the difficulty opened her hair and there was the letter!

Their letter was brought back to Muhammad and Abi Balta' admitted sending it but said that he was moved by pity for his only son left amongst the Quraish and he was afraid of his death. Muhammad excused him as he was one of the "Companions of Badr" but God warned him to spare no one in future who allied himself with the unbelievers against the Muslims.

**Quraish Taken by Utter Surprise :** So successful were Muhammad's preparations and so well organised and quick that he set out with ten thousand well armed men to conquer Mecca the same number with which the Meccans and their allies had gone to conquer Medina. The



tables were turned on the Meccans and they knew nothing of his coming till he was at Marrazzahran, half a day's journey from Mecca. Each tribe had its own leader and its own camp and Muhammad made them spread out in the desert and asked them to make big fires.

The Meccans were still discussing as to what they should do when Abbas (uncle of the Prophet) and a party of Banu Hashim, who were either in the know or were informed as to join Muhammad.

But Muhammad would not receive them at first and showed anger at the treatment he had received from his own kith and kin after he had left Mecca. Abbas was accompanied by Abu-Sufyan bin Harith bin Abd-ul Muttalib (not Abu-Sufyan bin Harb bin Ommaya) and by Abdullah bin Abi Ommaya bin Mughira. When Muhammad refused to admit them they said "If you do not take us now, we will be tortured and die of hunger and thirst on the land." Muhammad was moved and took them in.

When Abbas saw the preparations of his nephew's army he was afraid of the Meccans. Surely, if Muhammad did not take pity on the unbelieving Meccans they would soon be slaughtered and nothing left of them.

And what, then, of all their relations, friends and families?

**Stratagem of Abbas :** Abbas was a man of peace and, though formerly a pagan, he like Abu-Talib, had always been a friend of Muhammad. He had, formerly, tried to save Muhammad from the clutches of the Quraish by having Muhammad timely warning of their attack on Medina he must now save the Meccans from the clutches of Muhammad by giving them his advice and kind warning. He and Muhammad consulted the situation and Muhammad prayed most devoutly that Abbas might be the means of the conquest of Mecca without bloodshed.

Abbas, therefore, set out on his journey of peace. He borrowed Muhammad's white mare named Duldul, sent to him by the ruler of Egypt and rode with it towards Mecca. His object was to tell the people of Mecca that resistance to Muhammad was useless, as he was supported by army which could not be opposed and that the best course for them was to go out submit to him.

**Abu-Sufyan Captured :** As luck would have it, he heard Abu-Sufyan bin Harb and Budail bin Waraqa (who had come out to see if there was any truth in the rumours of danger coming to Mecca) speaking in this fashion:

Abu-Sufyan: "I have never seen such fires and such an army". Budail: "By God, these are Khuza' bent on war."

Abu-Sufyan: "Khuza' are few in numbers and weak in strength for fires like these and for an army of this size."

Abbas recognized Abu-Sufyan's voice and said:

"Woe to thee, Abu-Hanzala" (another name for Abu-Sufyan.)

Abu-Sufyan: "Abul-Fadal?" (another name for Abbas.)

Abbas: "Woe to thee Abu-Sufyan! Here is Muhammad and he is going to enter Mecca by force; and woe unto the Quraish when he does that!"

The Meccans recognized Muhammad's mare which could be distinguished amongst a thousand.

"What can be done?" asked Abu-Sufyan. The three of them started going back to Mecca to persuade the people to yield to Muhammad. When they were passing the fires of Umar bin Khattab, they were recognized and Abu-Sufyan was captured. Abbas wished to save his life but Umar rushed to the tent of the Prophet asking the Prophet's permission to strike off Abu-Sufyan's head. Abbas also rushed in and said that Abu-Sufyan was under his protection. A hot discussion took place between Abbas and Umar. Finally, the Prophet ordered Abbas to bring Abu-Sufyan to him the next morning.

Muhammad held a court in his tent the next morning and when Abu-Sufyan was brought to him he said:

"Abu-Sufyan! Woe to thee, has not the time come for thee to know 'La-ilaha ill-Allah'?" There is not deity but God.

Abu-Sufyan: "My father and mother be thy sacrifice -By God, surely, if I was sure that there was a deity besides God, it would have been of some avail to me."

The Prophet: "Woe to thee, O Abu-Sufyan! Has not the time come for thee to know that I am the messenger of God?"

Abu-Sufyan: : By God it is so, I had been thinking like that up to this moment in my mind."

The fact is that Abu-Sufyan had heard the Quran; he had witnessed the enthusiasm of Muhammad's followers; he had heard what Heracleus had said about Muhammad; he had seen the wonderful signs of God all pointing out the truth of Muhammad's mission and his faith in idols had been shaken but he was reluctant to lose his position of honour amongst the Arabs and he was also afraid of their jibes and taunts. He acknowledged the faith now but not in clear terms. Abbas was in fear of Umar prevailing upon the Prophet to have Abu-Sufyan (the relentless foe of Muhammad and Muslims) executed. So he addressed Abu-Sufyan and said, "You had better acknowledge your faith and say, 'I bear witness that there is not deity but God (Allah) and the Muhammad is the messenger of God, unless you wish your head struck off.'" Abu-Sufyan acknowledged his faith.

Abbas then addressed Muhammad and said: "O Prophet of God! Abu-Sufyan is proud of his Islam. Do him some favour."



The Prophet said: "All right, he who enters the house of Abu-Sufyan shall be safe. He who shuts himself up in his own house and locks his door shall be safe and he who enters the Mosque at Mecca shall be safe."

**Muhammad's Love for Peace and Friendship :** Had Muhammad followed the wishes of some of his companion, Mecca this day would have been ransacked. But Muhammad was praying for a bloodless victory and God had sent him an ally in the person of Abbas, a mediator whom both sides could listen to. The facts as stated above are uncontested but opinions differ as to whether Abu-Sufyan came to Muhammad's tent by a pre-arranged plan or by accident. As the chief actors in this drama never disclosed their inner knowledge, the matter shall for ever, remain a guess. The writer of this book agrees with those who say that Abu-Sufyan had become a Muslim at heart when he came back unsuccessful from Medina on his mission to renew the treaty of Hudaibiya and that Abbas had arranged for this dramatic meeting between him and Muhammad. But God knows better.

**Muhammad's Precautions on Entering Mecca :** On the morrow, Muhammad ordered entry into Mecca. Marrazzahrn is only a short journey from Mecca. He ordered that there should be no fighting, unless unavoidable, and that Abu-Sufyan should be kept in custody till the Muslims had entered Mecca and till he had carried out his message of peace and that he must not be allowed to escape on any account. Who knows, he might be pretending to be a Muslim and do mischief.

The Muslim armies marched on with the Prophet's green flag flying before them and Muhammad now leading his forces surrounded by his generals of Mecca and Medina armed in mail, cap-a-pie, on prancing horses and well-fed camels. Each tribe had its own leader and a separate flag.

As they passed Abu-Sufyan, the old man's pride and jealousy against Muhammad were struggling in his breast with his newly acquired faith. The position he had coveted for himself and his family now belonged to Muhammad. His Islam was not strong enough yet to make him think of anything but earthly values, so he said to Abbas:

"O Abbas ! no one can oppose this army and no one has the strength to do it.  
By God, O Abul-Fadal ! the son of thy brother will be a great king tomorrow."

Then he went to his people who had gathered to witness this scene and cried out at the top of his voice:

"O ye Quraish ! here is Muhammad come to you with a force which cannot be opposed. Whoever enters the house of Abu-Sufyan will be safe, and whoever shuts himself up in his own house and locks the door shall be safe and so will be he who enters the mosque."

Muhammad marched on till he reached Za-Twa whence he could see Mecca lying before him; his standards waving in the air; his men marching on the Path of God and animated with God's spirit.

He stopped on his mount and thanked God from the bottom of his heart at having opened the gates of Mecca to him and allowed him and his companions to enter in peace and safety.

**Order of the Muslim Army on its Entry into Mecca :** Muhammad was always thankful to God for His favours but he never forgot to take his own measure for the protection of the Muslims. He divided his army into four division and gave them strict orders not to fight and not to shed blood unless they were absolutely forced to do so.

Zubayr bin Awwam was in charge of the Left Wing and was ordered to enter Mecca from the North.

Khalid bin Walid was in charge of the Right Wing and was ordered to enter Mecca on its lower side.

Sad bin Ubada at the head of Medinites was ordered to enter from the West.

Abu-Ubaida bin Jarrah at the head of the Muhajirin with Muhammad himself were to enter Mecca from the heights of Jabal Hind.

But it came to the ears of the Prophet the Abu Ubaida had said that the day was going to be a day of Battle and they would have the Freedom of Mecca that day (meaning that shedding blood would be allowed to them) Muhammad had the stand immediately, removed into the hands of Abu-Ubaida's son Qais-Muhammad was not going to allow any excuses for war.

**Ikrama Fought Khalid and Defeated :** All the armies of Muslims entered Mecca peacefully except that of Khalid. He was entering the city on its lower side where the most obstinate amongst the Quraish and Banu Bakr under Muhammad's inveterate enemies Safwan, Suhail and 'Ikrama shot the Muslims with their arrows. Khalid however was more than a match for them. The Muslims had two men killed and the enemy 13 or 18. The leaders of the enemy fled. Muhammad had reached the top of Jabal Hind and when he saw swords shining on his right he was angry but on matters being explained to him he said: "There is option on what God gives us to choose."

**Muhammad Master of Mecca :** Muhammad's tent was pitched on the top of Jabal Hind close to the tombs of Abu-Talib and Khadijah. He was asked "Would not like to rest in your house?" He said "Certainly not. They have left no house for me in Mecca." He rested in his tent. And the memories of his childhood, youth and marriage came back to his mind. And how in his fortieth year, the Call from God had come to him and how he had come home with fear and hope and how Khadijah had consoled him and how Jibrail had brought him the glad news:



And surely the Future is better for thee than the Past.

And surely in time thy Lord will bestow on thee so that thou shalt be satisfied.  
(Quran, 93:4-5.)

And now God's Promise was being fulfilled in this world and more was to follow hereafter. How could he sufficiently thank God for His bestowals? No one could. He forgot all the persecutions he had suffered, all the abuses that had been showered on him and all the attempts made on his life. His eyes were full of tears of submission to God. God was the Truth. To Him belonged the disposal of all affairs. Man was but an atom. But what a fateful atom? Everything in heaven and earth was going round with God's praises and his glorification. It was not for man to sit down. He soon got up rode his she-camel Qaswa and made seven circuits (Tawaf) of the House of God.

**Muhammad Abolished Hereditary Pride :** When He had finished the Tawaf He called 'Othman bin Talha opened the door of the Kaaba and stood there. The people gathered round him in the mosque and Muhammad delivered an address as follows:

"There is no deity but God (Allah), He exists by Himself without a partner, He has made good His promise and helped His servant; He alone routed the Confederates. All pride, all ancient custom of revenge shedding blood and for claims (on account of feudal fight) are under my feet (i.e., are abolished). Nothing remains except the custody of the Kaaba and the supplying of water to the pilgrims.

"O ye people of the Quraish ! Surely God has abolished from you all pride of the time of Ignorance and all pride in your ancestry, (because) all men are descended from Adam, and Adam was made out of dust (or earth)".

O ye mankind ! surely We have made you out of male and female,

And We have made you into races and tribes that you may recognise one another.

Surely the most honourable of you in the sight of God is the most reverential of you...  
(Quran, 49: 13.)

Let all those who study Muhammad's Life and who wish to be just, ponder over this address of Muhammad. On this day, he was the undoubted ruler over Mecca and Medina and other parts of Arabia with an army which was, for the time being, sufficient to assert his will. Does this man Muhammad ask people to bow down to him, to pay him any revenues or taxes or threaten them with pains and penalties if they disobey him? Does he declare any material law in the territory he has taken by peaceful conquest? Or do any of the hundred and one things that kings, conquerors and rulers of mankind do appeal to him?

On the contrary, he abolishes all pride in race, heredity or wealth. All men, he

declares, are equal in the sight of God as they are all evolved from this very earth. He alone is most honourable in the sight of God who is most reverential to Him. Reverence to God and obedience to His Laws are the only things that can make man great and noble. This address was delivered over 1300 years ago and no man can improve upon it. It is a Charter of the Rights of Man against the Tyranny of Despots— be they individuals, societies or corporations.

**Muhammad's Pardon to Enemies :** After he had finished his address he looked at the Quraish for they were there, and asked:

"O ye people of the Quraish ! What do you think I am going to do to you?"

They said; "O noble brother, and O son of a noble brother! goodness."

He said: "No blame on you be this day. Go away, you are free."

Muhammad was standing amongst his former enemies who had abused him, stoned him, reviled and banished him; encompassed his death and fought him numerous fight and now having power over life and death, he takes no hostages, imposes no penalties, uses no force but in five words "Go away, you are free" changes the whole course of history. The fact is that Muhammad loved all mankind. He hated nobody. But there are certain things which are beyond human control. Those who find fault with Muhammad are doing nothing but injustice to themselves.

**Muhammad Purified the Kaaba :** After the address and the free pardon granted to his enemies, Muhammad entered the Kaaba and found it full of pictures and idols. There were pictures of angels as females and of prophets chief amongst whom was a picture of Ibrahim. There was the precious stone statue of the chief deity of the Meccans, Hobal. Muhammad had them all removed and the Kaaba purified literally and metaphorically of all that was unclean. And as he helped in this purification he recited the verse of the Quran:

Truth has come and falsehood has disappeared.

Surely falsehood is bound to disappear.

(Quran, 15: 81.)

And thus the conquest of Mecca was in fact nothing but the Conquest of Truth over falsehood in which Muhammad and the Muslims played their part but in which the real general was the Will of God.

Those who do not believe in this "Will of God", or believing in it, do not appreciate its force, will never understand Islam Quran, or Muhammad. The whole Philosophy of Islam lies in trying to discover and to act according to the Will of God. Whoever wanders away from this basic principle of Islam will never find consolation in anything that exist, and least of all in his own soul.

**Ansar's Fear :** Seeing how good and merciful Muhammad had been to the Meccans and



how immense was his love and care of the House of God, the Ansar began to fear that he might stay there for ever. Muhammad came to know this and said:

"God be my protection, my living and my dying are with you", the words which he had used at the Pledge of Akaba. Muhammad always kept his word no matter what happened.

**Muhammad's Prayer in the Mosque :** When the Kaaba had been purified Muhammad ordered Bilal to climb its roof and call the people to prayer and from that day till this, the call has been repeated five times a day in that Mosque, and may it go on as long as the world lasts, at Mecca and everywhere else. There is no piece of human composition which can rival the Call to Prayer of human composition which can rival the Call to Prayer of the Muslims in its purity of thought and simplicity of language. And Muhammad led the prayers with thousand following him. His saying that his Pleasure was in his prayers had already been quoted.

Though ten odd persons were designated by Muhammad as guilty of crimes deserving death, all but four were forgiven. Even Hind, wife of Sufyan, who chewed Hamza's liver raw was forgiven. 'Ikrama was forgiven. Safwan bin Ommaya was forgiven. Of the four persons killed three were men who were guilty of murders and one was a singer who is said to have incited people against the person of the Prophet by his singing.

**Muhammad Declared Mecca to be a Sacred Territory for Ever :** "No blood is to be shed and no tree to be cut"

All that is stated above was accomplished on the very first day of Muhammad's stay at Mecca. On the morrow, he heard that Khuza' had killed a pagan of the tribe of Hudhail within the sacred territory. He was angry and addressed the people thus:

"O ye people! God made Mecca a sacred territory the day He made the heavens and the earth (i.e. it is His Eternal will). Therefore it is declared Sacred once, twice and three times to the Day of Resurrection. It is not allowed to anyone who believes in God and the Future Day to shed blood therein or to cut a tree. It was not allowed before me and it is not allowed to anyone who comes after me. And it was not allowed to me until lately, on account of God's anger on its residents but it has returned to its sacredness as before. Let him who is here carry it to him who is absent. If anyone says to you that the messenger of God shed blood therein then say ye that God had allowed him and God has not allowed you to do so, O people of Khuza. Remove your hands from bloodshed. I must pay indemnity on your behalf. Whoever is guilty of bloodshed hereafter, his family must be responsible for it. They may kill the killer or tie him up."

He paid the indemnity. The man killed was a pagan. The Meccans wondered at this castigation of Muhammad's allies by Muhammad and at his justice, fairness and forgiveness. They came in groups to join Islam. Even Hind became a Muslim.

And thus was God's saying justified:

Repel (evil) with that which is better and lo ! he between whom and thee there was enmity shall be as if he was (thy) warm friend.. (Quran, 41: 34.)

**Muhammad's Fifteen Days Work at Mecca :** Khalid's zeal in Faith Over-stepping His instructions: Muhammad gave orders that non of the faithful should keep any idols in their houses and taught the Meccan converts the principles of the Faith in Islam. Muhammad also sent missionaries with orders to destroy idols without causing bloodshed.

Khalid went to Banu Shaiban to destroy the statue of Uzza which he did. The people took up arms against him. He demanded the laying down of arms but they would not obey. Khalid tied some of them and a few of them were executed for disobeying his orders. When the Prophet heard that he said: "O God ! I declare to Thee my abhorrence of what Khalid has done." Then he sent Ali to Judhaima with money. After Ali had paid all the blood-money he distributed the balance amongst the people. The people marvelled at Muhammad's even handed justice towards all-Muslims and non-Muslims alike. In 15 days Muhammad had wiped out all traces of idol-worship of more than 2000 years' standing. He appointed 'Othman bin Talha and his sons as guardians of the Kaaba in perpetuity and office of the supply of water to the pilgrims to Abbas and his children.

#### HUNAIN, AUTAS AND TAIF CONQUERED

One would have thought that the peaceful conquest of Mecca by Muhammad would have been enough to convince the pagan Arabs that further fighting with him was useless. But no. The Arabs had not been subject to a king or ruler for ages; and besides, fighting was in their blood just as it has been in the blood of some of the tribes on the North-West Frontier of India. These centuries' old habits could not be eliminated in a day. And there were many other reasons why the pagan Arabs should dislike Muhammad. He was destroying their idols which represented deities in whose names the chiefs made their living. Muhammad was also imposing discipline upon the Arabs. Discipline meant restraint. Muhammad made the Muslims fast, pray and give alms. This was extremely distasteful to the unbelievers as the writer in the Encyclopedia Britannica points out. The Arabs were intensely suspicious and knew by instinct that Muhammad would not be content till he had converted the whole of Arabia. There was no union or discipline amongst various tribes of Arabia. It was to bring about this union and discipline in Arabia that God had sent Muhammad. It was not his only task. But it was the one on which depended everything for the success of Islam. Muhammad realized this. And the Arabs made it easy for him by fighting him. In this way they submitted to the Will of God.

**Hawazin and Thaqif (8 A.H.) :** The reader may remember that Thaqif were the ruling tribe at Taif when Muhammad visited that town and preached Islam there. They had stoned



Muhammad till his shoes were full of blood and he had to flee from them. Taif had also the temple of Al-Lat, one of the chief deities of the pagans. Thaqif had always despised Muhammad.

Between Mecca and Taif lived another tribe called Hawazin who were also very powerful and warlike and, being situated in hilly districts, had never been subject to the Meccans. Had it not been for the fact that Muhammad took Mecca by surprise, the Hawazin and Thaqif might have joined the Quraish against Muhammad but Muhammad, as usual, anticipated them.

Whilst Muhammad was preaching Islam at Mecca the Hawazin and Thaqif were getting ready to make war on Muhammad. The tribes of Nasar and Jushm also joined them but not Kab and Kilab.

Jushm had a leader named Duraïd bin Samma who was too old to fight, but he was a man of wisdom. Malik bin Auf was actually leading the Hawazin and Thaqif. These two tribes hit upon a new plan of war. They knew that the Arabs had lost all their previous wars against Muhammad because they ran away after the fall of their leaders. Hence Malik bin Auf advised them to take their wives, children, cattle and wealth with them so that no one would run away.

They marched to the hills of Autas to the south-east of Mecca and about a day or day and a half's journey from Mecca.

When Duraïd bin Samma heard the neighing of horses, the bleating of sheep, the groaning of camels and the yelling of children he asked Malik bin Auf what was all this about. Malik said that was meant to prevent the fighters from running away. Duraïd disagreed with him and said: "For victory you require fighters and swords and shooters of arrows. If the fight goes against you these encumbrances will be all the worse for you." The people agreed with Malik. They were bent on victory and had made sure of it. Malik had a plan which could not fail. Duraïd also accompanied the army as he approved of Malik's plan and it was really an excellent one.

The Hawazin and Thaqif encamped in the valley of Hunain and posted their archers covering the Pass in the valley which Muhammad and his forces must cross before they could reach the other side.

Malik's plan was to attack the Muslims with arrows in the narrow Pass and to rout them, so that when they retreated, the Hawazin would fall upon them from the hills and easily conquer Mecca which was not very far off. Malik's archers were concealed by rocks and Muhammad's men could not possibly dislodge them. This plan was kept absolutely secret and success was made certain by taking up all the necessary positions long before Muhammad had reached Hunain.

**Muhammad Set Out to Meet Hawazin and Thaqif:** It was two weeks after Muhammad's stay at Mecca that he heard of the preparations of Hawazin and Thaqif. When the news

reached him he lost no time in meeting the coming attack and set out in great state with 12,000 soldiers-10,000 of his companions who had come with him from Medina and 2000 new converts from Mecca.

The Muslims were elated with their numbers and with their preparations. Even a devout man like Abu-Bakr is reported to have said: "This time we are more numerous than the enemy" or words to that effect. Others are reported to have said: "No one can overpower us on account of our numbers," not knowing what was in store for them.

Abu-Sufyan, Abbas and the other Meccan chiefs were with this army in full armour, accompanied by horsemen, riders on camels and other camels laden with provisions and arms. Each tribe carried its standard in front of it, and the whole army moved with great elate till they reached this side of Hunain at evening. The Muslims encamped at the entrance of the Pass in full expectation of victory in the morning.

**Battle of Hunain:** At dawn Muhammad's army moved on. Muhammad was riding his white mare, Duldul, in the rear of the army. Khalid bin Walid at the head of the Sulaim was in the van. They entered the narrow Pass and were cooped in between the walls of the Pass. It was still semi-dark and hazy. The Muslims could see no enemy, but the enemy knew where the Muslims were. And according to Malik bin Auf's pre-arranged plan the Hawazin and Thaqif rained a regular shower of arrows on the Muslims. The Muslims could do nothing. The Meccan recruits were the first to retreat and the rest also not knowing what to do fled panic-stricken.

Never in the whole history of Muhammad's mission had anything like this happened before.

Tribe after tribe ran past Muhammad without listening to his cries till he, who was in the rear, was alone, with the soldiers gone away and none in front of him except the enemy. God tries His messengers but they never fail. When Pharaoh overtook the Israelites under Moses as he was going out of Egypt they said:

Surely we are caught:

He (Moses) said: "Never! Surely my Lord is with me, He will soon guide me."  
(Quran, 26: 61-62.)

God is always with His messengers. He was with Nuh, Ibrahim, Moses, Jesus in their troubles and He was now with Muhammad, though the people had fled. Muhammad was sure of God's help and stood his ground. That proved that he was from God and not from himself. If he had been a liar he would now have run away. The messenger of God remained firm like a rock.

But his Meccan companions were not so sure. Abu-Sufyan bin Harb with a satirical smile on his face said: "These people who conquered the Quraish yesterday will not stop fleeing



till they reach the sea." Shaiba bin 'Othman bin Abi Talha said : "Today I will have my revenge on Muhammad." His father had been killed at Uhud. And Kalda bin Hanbal said: "The witchcraft has vanished today." The work of 18 years of the mission of Muhammad was in the balance. Had his God left him ? thought the doubters. If not, where was His help and why all this panic ?

The people ran but not Muhammad. Some of his Ansar and the Banu Hashim did not leave him.

The Hawazin and Thaqif seeing the Muslims utterly routed descended from their positions and were quite near to Muhammad and ready to attack him. Abu-Sufyan bin Harith bin Abdul-Muttalib caught hold of the reins of Muhammad's mare and Abbas who had a giant's voice shouted :

"O ye Ansar who sheltered and helped the Muslims, O ye Emigrants who took the Pledge under the Tree, Muhammad is alive and here. Come ye this side." He shouted thus till the hills echoed. And the Prophet himself said :

"I am the Prophet of God, there is no falsehood about me, I am the descendant of Abd ul-Muttalib.

And a miracle happened. The words "Muhammad is alive.....the Ansar....the Muhajirin, the Pledge under the Tree" sank into the hearts of the fleeing Muslims and lo! like thunder and lightning they came back to the call. Their hearts now quite at their ease, and their courage not only recovered but redoubled.

**The Encounter :** The morning mist had by this time disappeared from the sky and the mist of doubt and vacillation also disappeared from the hearts of the Muslims. They could see their enemy now. The Prophet threw a handful of dust in the face of the enemy saying: "Your faces be disfigured" and lo! the proud conquerors of the moment before were now grovelling in the dust. The Muslims attacked them so fiercely, that the Hawazin forgot all their plans and their boasts. They fled leaving their women, children and all their property behind. The booty which fell into the hands of the Muslims this day consisted of :

- (1) 28, 000 camels
- (2) 40, 000 sheep
- (3) 4, 000 pieces of silver
- (4) 6, 000 prisoners

The prisoners were removed to Wadi al-Jirana and Muhammad set in pursuit of the fleeing enemy.

The Muslims caught the fleeing Hawazin at Autas. Heavy fighting took place there but the enemy fled. Some of them under Malik bin Auf ran towards Taif and could not be pursued any further. Malik bin Auf took shelter with the Thaqif at Taif.

**Hunain and Uhud Compared :** The Battle of Hunain was the exact parallel of the Battle of Uhud with the exception that the Muslims were complete masters in their victory whilst the Quraish did not and could not press their advantage home.

In the Battle of Hunain Malik bin Auf had placed his archers on the hill just as Muhammad had placed his at Uhud. The Muslims fled at Hunain just as the Quraish had fled at Uhud. The Muslims came back to fight at Hunain just as did the Quraish at Uhud. In both cases the coming down of the archers from their stations proved ruinous to their side. Uhud had been won by Muslims and was lost. Hunain had been won by the Hawazin and was lost. But here the parallel stops. Muhammad obtained such booty at Hunain as nobody had ever dreamt of. The Quraish came back empty-handed from Uhud. And it was possible for Hunain to have proved the most disastrous battle for the Muslims. Who saved the situation for Muslims in both these Battles ? The unbelievers would say "Muhammad" but the Muslim with full faith in his heart would reply : God.

However, God manifested His Power through Muhammad and his faithful companions. But in order that the Muslims might not become proud, He made them taste defeat before victory in one case, and victory before repulse in the other.

**Holy Quran on the Battle of Hunain :** God reminds Muslims of this battle in the following words which explain themselves:

Certainly God has already helped you in many fields,  
And on the day of Hunain when your large numbers  
made you look strange (or made you proud),  
But they availed you naught  
And the land, in spite of its vastness, became straitened to you,  
Then you turned back flying.  
Then God sent down His calm upon His messenger and upon the faithful,  
And He sent armies which you saw not,  
And He made the disbelievers suffer... (Quran, 9: 25-26.)

**Muhammad Laid Siege of Taif :** The victory of Hunain had been won at a heavy cost. Muhammad was not the man to let his enemy have rest. He followed Malik bin Auf to Taif and laid siege to it.

But though Muhammad laid siege to Taif for a whole month, the besieged would not come out and give him battle. They contented themselves with shooting arrows which killed a number of Muslims and wounded quite a lot.

Muhammad even tried to undermine the fort but without success. When he made sure that the siege was going to be a long one and the cost of victory was going to be out of all



proportion to the loss of life, and as the sacred months were approaching, he raised the siege to attend to more pressing work waiting him at Mecca and Medina. But before he left Taif, he promised them that he would come back unless they surrendered.

**Muhammad Returned to Jirana from Taif:** Muhammad on his way to Mecca stopped at Wadi al-Jirana where there were the prisoners and the booty. He divided the booty as ordained in the Quran—one-fifth to God and His messenger and the balance for the Muslim fighters. After this distribution a deputation of the Hawazin came there and begged him for mercy as there were his relations amongst their tribe and one of the prisoners was Shaima', his foster sister, daughter of Halimah. He let Shaima' go back to her home according to her wish, with gifts from himself.

The Prophet was moved by their entreaties for mercy. He told them that he would release his share of the prisoners as well as the share of Banu Abd ul-Muttalib but that they should come to his people after non-prayers and say :

"We ask the Prophet of God to intercede for us with the Muslims and we ask the Muslims to intercede for us with the Prophet of God with regard to our women and children."

The Hawazin did so, when Muhammad said : "As for me and Banu Abd-ul-Muttalib, what you ask is yours." With the exception of a few individuals all agreed to this proposal and released their prisoners.

The Hawazin were extremely pleased to get back their dear ones without any payment. Never before had any Arab conqueror been so generous.

**Malik Bin Auf's Conversion to Islam:** Muhammad talked to Hawazin about Malik bin Auf and promised to return him his property, and a hundred camels in addition, if he would surrender himself. Malik immediately became a Muslim.

The Muslims who had come with the Prophet from Medina were afraid that the Prophet would take away their shares from them in order to give what he had promised to Malik ; but when the Prophet heard this he was very angry. He had a very strict and impartial division made of the whole property.

**Muhammad's Generosity:** The fifth share of the spoils was at Muhammad's disposal. He hardly kept anything for himself, but, in order to gain the love of his former enemies, he distributed the greater part of it amongst them—the men who had plotted to kill him. Some of his donations may be mentioned here :

- (1) Abu-Sufyan (his former relentless foe) got 300 camels and 100 pieces of silver.
- (2) Hakim bin Huzam, 200 camels.
- (3) Nadir bin Harith bin Kalda, 100 camels.

- (4) Safwan bin Ommaya, one of the three who joined Banu Bakr in breaking the Treaty of Hudaibiya, 100 camels.
- (5) Qais bin Adi, 100 camels.
- (6) Suhail bin Amr of Hudaibiya fame, 100 camels.
- (7) Hwaitab bin Abd ul-Uza, 100 camels.
- (8) Iqrabin Habis, 100 camels.
- (9) Uainiya bin Hisn, the looter of Medinite camels, 100 camels.
- (10) Malik bin Auf, the leader of the enemy at Hunain, 100 camels.

Many others got 50 camels each. All this was out of the one-fifth share assigned to God and His messenger. Muhammad gave away to his former Meccan enemies everything that they desired and that he could bestow on them.

**Ansar not Pleased:** When the Ansar saw how generous Muhammad had been to his kinsmen, they grumbled in secret and said that they had been treated unfairly. Sad bin Ubada carried the news to Muhammad who ordered Sad to gather his men together. When they were gathered together the Prophet came to them and said:

"O ye Ansar ! What is this talk which has reached me from you and what is this new thing you have found in your souls?"

"When I came to you were you not in error and God guided you ? Were you not poor and God made you rich ? Were you not each other's enemies and God put love into your hearts?"

The Ansar : "Yes, God and His messenger are most Bountiful and most Graceful."

Muhammad : "Would not you answer me, ye Ansar ?"

Ansar : "What answer can we give thee, O Prophet of God? All bounty and grace belong to God and His messenger."

Muhammad : "But, by God, if you had wished, you might have said and you would surely have been right and I would confirm your saying thus :

"Thou didst come to us belied and we confirmed thy truth; thou wast forsaken and we helped thee ; thou wast driven away and we sheltered thee ; thou wast poor and we consoled thee. O Ansar ! I have made use of the pelf of this world to gain the love of the people that they may become Muslims and entrusted you to your Islam. Are not you, ye Ansar ! happy that whilst people take away sheep and camels, you take home the messenger of God with you ? I swear by Him in whose hands is Muhammad's life, had it not been for the Hijrat I would have been a man of the Ansar. If people choose one path, and the Ansar choose another, I would choose the path of the Ansar.



"O God ! have mercy on (or be bountiful to) the Ansar, the children of the Ansar and the children of the children of the Ansar."

The Ansar were so moved with this speech that their beards were wet with tears. They could find no words to express their gratitude at this most heart-exhilarating speech of the Prophet. All they could say was :

"We are happy with the messenger of God as to the division and our share."

*The Inner Meanings of Muhammad's Speech to Ansar* : The meaning of this speech of Muhammad is that the real value of Life is in Love, not in wealth. He who has the love of his people has something more than wealth can buy.

Muhammad was not only a messenger of God but the wisest and the most beloved of men. He showed people how the saying "Love thy enemy" can be carried into effect.

All this discussion took place at Jirana and when every one was satisfied and happy, Muhammad returned to Mecca, performed Umra or the shorter Pilgrimage ; appointed Attab bin Usaid his deputy over Mecca and Madh bin Jabal as a religious teacher of the Meccan people and himself returned to Medina with the Ansar and the Muhajirin to attend to other matters which were brewing in the North of Arabia.

Thus ended this war of the Arabs against Muhammad. The Battle of Hunain had been the most prosperous and successful one for Muhammad and the Muslims. In one journey he had subdued three of the most warlike peoples of Arabia. What he took from them with the left hand he gave them back with the right, himself living in poverty as ever before. He could have, if he were a lover of the goods of this world, kept thousands of camels and sheep for himself out of the booty. But he was sent as a blessing to mankind and not a tax-master or a tyrant. His wives at Medina had no jewellery. His household furniture consisted of mats and coarse mantles which he used both for covering his person and his bed. Once when his sleeping mattress was made fuller and softer than usual and consequently he slept longer than was his custom, he was displeased with his household and had the mattress changed to its old semi-comfortable condition.

One cannot but pity those who belie him and call him evil names. God has not created any man in vain. He who hates God's creation hates God. It is not right for the confessors of one religion to abuse or hate those who profess something different. Religion belongs to God and He alone can be the Judge of man in what belongs to Him entirely. To man belongs love of mankind, humility of spirit and the doing of good deeds, trusting in God that in the end all matters will be settled once for ever, and that no one will be treated unjustly whatsoever his religion.

*Effect of the Conquest of Mecca and the Victory of Hunain* : Muhammad came back to Medina fully satisfied with his efforts in the cause of Islam and the warfare of the Muslims. He, as well as the Arabs, realised that the days of fighting in Arabia were over.

Muhammad's authority from Syria to Yemen was now an unquestioned fact. Nothing succeeds like success.

Whereas, formerly, Muhammad had to send missionaries to preach Islam, and emissaries to make alliances, emissaries of the Arabs began to pour into Medina seeking information regarding Islam and asking to become Muhammad's allies. The Seven Years' War with the Arabs had been a most powerful propaganda for Islam. Even if Muhammad had sent ten thousand missionaries over the length and breadth of Arabia he could not have received such homage unto God as he did by means of his successful wars. All opposition to him within the four corners of Arabia had vanished as if by a magic wand.

*Conquest of Mecca and the Opinion of Muslim Savants* : Says Imam Bukhari :

"The Arabs were waiting for the Quraish to become Muslims and they used to say 'Let him (Muhammad) and his people (the Quraish) alone. If he conquers, he is surely a true Prophet'. So that when Mecca was conquered, all the tribes hastened to become Muslims."

Ibn-Hisham; one of the greatest authorities on the life of Muhammad, says :

"The Arabs were waiting, with regard to Islam, the decision of the struggle between the Quraish and the Prophet of God (God's Peace and Blessings be with him). And the reason for this was that the Quraish were their leaders and guides and were the guardians of the House and of the Sacred Mosque. They were also the descendants of Ibrahim through Ismail and the acknowledged leaders of the Arabs. And it was the Quraish who had started fighting the Prophet of God and opposing him (on all occasions). When Mecca was conquered and Islam overtook it, the Arabs realised that there was no power left to fight Muhammad and that he was their friend and not their enemy ; they entered the faith of God in large numbers as God says :

When the help of God and victory shall appear

And thou shalt see men entering the faith of God in large groups.

(Quran, 110 : 1-2.)

A rough estimate of the spread of Islam may be made from the following figures :

- (1) In 2 A.H. Muhammad could only muster 305 men capable to meet the Quraish at Badr.
- (2) In 3 A.H. he had an army of 700 men to meet the 3000 of the Quraish at Uhud.
- (3) In 5 A.H. he had 3000 Medinites to defend the Fosse against 10,000 Confederates.
- (4) In 6 A.H. he had 1400 pilgrims with him at Hudaibiya.
- (5) In 6 A.H. he had 1500 warriors at Khaibar against the Jews.



- (6) In 8 A.H. he had 10,000 soldiers for the conquest of Mecca.
- (7) In 8 A.H. he had 12,000 fighters at Hunain.
- (8) In 9 A.H. he had 30,000 soldiers with him to meet rumoured invasion of Arabia by the Romans, and that in a year of extreme scarcity and at the hottest time of the year.
- (9) In 10 A.H. he had 100,000 pilgrims with him to Mecca.
- (10) At his death the whole of Arabia from Syria to Aden and from Jeddah to Iraq was a Muslim country and one could travel from one end to the other without fear, in perfect safety.

Whilst the Prophet was happy on account of his successful journey to Mecca, his daughter Zainab lay sick. She had been assaulted and wounded by two of the Quraish when she was emigrating from Mecca to Medina and had lain on her sick bed ever since. She now joined the soul of her mother Khadijah. Umm-Kulthum, second wife of Othman bin Affan, was also dead so that the Prophet had only one daughter Fatima now left to him. The Prophet was extremely sorry for Zainab's death. She had been faithful to her husband who was one of the captives at Badr and whom she redeemed by sending her own necklace inherited from her mother Khadijah. This necklace had been sent to her by Muhammad.

**Birth of Ibrahim :** Muhammad was not sixty years of age and had no male issue. By God's favour he got a son from Maria, the lady sent to him (together with Screen) by the Ruler of Egypt. Muhammad was so happy at the birth of a son whom he named Ibrahim that he could hardly find words to thank God for His favour. Maria was promoted in his esteem and he gave her a separate house and showed her great favour and enhanced love. He who loved all mankind could not fail to love one who had given birth to a most lovely son to him in his old age.

But this very fact made his other wives jealous of her. None of them had any children by him. He distributed considerable sums of money in charity at Ibrahim's birth and took great pains in appointing a nurse for him and in supplying his mother with milk and other necessities. He used to visit her house every day and stay there a long time nursing the child and looking after Maria. All this led to a serious trouble between Muhammad and his other wives who were now thoroughly jealous of Maria and who, some what foolishly, tried to revenge themselves on the Prophet for his supposed partiality to Maria.

This incident (if it had happened in the life of any ordinary individual would have been unnoticed) has been given great prominence by biographers and one is, therefore, compelled to notice it, the more so as it is referred in the Quran, Chapter 66 called Al-Tahrim or The Prohibition, verses 1 to 5.

#### TABUK UNDER THE BANNER

**Muhammad's Wives, Jealous of Maria :** Muhammad's love for Ibrahim, his new-born son, grew day by day but so did the jealousy of his wives, who were all without a child, towards

Maria-Ibrahim's mother. Muhammad used to carry Ibrahim to the house of Aishah and his other wives and show them how like himself the child was. He was so devoted to the child and so absorbed in his new love that he, being innocent of all sin and evil suspicions, did not think that his fondness for the child and the child's mother would cause any ill-feeling to his other wives. But it did. And they began to show it.

Says Umar bin Khattab : "In the time of Ignorance we never cared for our women till God sent down what He sent down as to their rights and responsibilities. One day, my wife and myself were talking together when my wife said to me : 'Why did you do this and that?' I said to her : 'What business have you to question me as to what I wish and what I do ?' She said : 'You are wonderful, O son of Khattab ! You do not like to be questioned whilst your own daughter (meaning Hafsa) is questioning the Prophet.'" Says Umar : "I took my mantle and went to see Hafsa and said to her :

'O my daughter ! do you quarrel with the Prophet ?' Hafsa replied:

'Yes, I do.' I said to her : 'I fear for you the vengeance of God and the wrath of His messenger. O my daughter, don't presume too much.' Then I went to my relative Umm-Salama (another wife of the Prophet) and spoke to her in the same way. She said : 'O son of Khattab! you are really wonderful, you want to interfere in every thing, even between the Prophet and his wives.' I was ashamed and left her."

The fact was that Muhammad's having spent extra money on Maria had made his other wives combine together and make demands on him for more money than they had. Muhammad could not meet their demands and shut himself in and would speak to no one, either male or female. Umar and Abu-Bakr made their daughters agree to make no further demands on Muhammad and the matter was partially settled.

But human nature is a thing which God alone can control and it is especially so, when the exhibition of this human nature is the jealousy of a wife against her husband for loving a rival wife.

The wives began to tease him saying that he was smelling Maghafir (the exudations of small shrub called rimth) when he had really taken honey. The Prophet hated bad breath and this made-up story of his wives displeased him, so he took an oath that he would neither take honey nor see his wives for a whole month. He left them severely alone. He could not waste his time in these family squabbles. During this month, he allowed himself no soft bed, no good food and no earthly comforts. He would say his prayers and retire to a naked bed till his skin was marked with the impressions of the rough material on which he slept.

The Muslims thought that he had divorced his wives but he had not done so. He was merely giving them time to think matters over and to allow their jealousies to cool down. And Muhammad would allow no one to speak to him on the subject of his wives. The



Muslims were as much disturbed as if Medina had been invaded by the Romans and Umar with the greatest difficulty got information from the Prophet that he had not divorced his wives. Umar returned to the mosque and gave this news to the Muslims who were waiting for it.

Soon afterwards God sent down the following revelation :

O Prophet ! why dost thou prohibit (thyself) that which God has made lawful to thee, seeking to satisfy thy wives?  
(Quran, 66:1.)

This refers to the prohibition of honey which the Prophet had imposed upon himself because three of his wives said it smelt of Maghafir. The Prophet had been taking honey with his wife Zainab or Maria and this plot was concocted by Aishah and Hafsa to prevent him from going to the houses of Zainab and Maria and taking honey with them. The allegation that he smelt of Maghafir was a mere fib.

God has indeed made a provision for the expiation of your oaths;

And God is your Protector...  
(Quran, 66 : 2.)

This refers to the Prophet's oath to avoid his wives for one month. The provision for the expiation of oaths is mentioned in the Quran (5 : 89) and consists of feeding ten poor persons or supplying them with clothing or freeing a captive. Muhammad, however, kept his oath and avoided his wives for full one month.

And when the prophet spoke something in secret to one of his wives,  
Then when she informed (others) about it and God expressed (made it known) it to him, he told her part and kept back part thereof.

The when he informed her about it she said : "Who has informed thee of this ?"  
He said : "He has informed me (Who is) all- Wise, All-Aware." (Quran, 66 : 3.)

What was this secret talk about, no one knows. It was only known to the parties concerned and to God. The guess of commentators is not to be believed as gospel truth. But the wife whom the matter was spoken to is said to be Hafsa and it is surmised that it was something relating to another wife of the Prophet. Hafsa was told to keep the secret to herself. But she divulged it to Aishah and caused trouble between the Prophet and his wives. One of the commentators guess is that one day whilst Hafsa was absent from her house, Maria visited the Prophet in that house and remained there for some time. Meanwhile, Hafsa returned and had to wait till Maria left the Prophet. This made Hafsa angry and she extorted a promise from the Prophet that he would not favour Maria for a certain period or do some such equivalent to pacify her wounded feelings. The Prophet made her promise that she should not speak of the matter to others but Hafsa could not keep the secret and boasted of her success to Aishah and hence this revelation.

If ye two females turn towards God (it would be well), because your hearts have already turned ;

But if ye two back each other up against him then surely He, God, is his Protector, and Jibrail and the pious (amongst) the faithful and after that the messenger-spirits are his helpers.  
(Quran, 66:4.)

The "two females" are Hafsa and Aishah, the chief plotters in this matter. This was now nearly the end of the month of the separation of the Prophet from his wives and the two of them spoken of here were finding their fathers and relations backing up the Prophet. Their hearts had already repented of their audacity and God is making their repentance easy but on condition of no further annoyance. The next verse states that Muhammad may divorce them and marry other women. But they needed no further exhortations and made their peace. All is well that ends well. And it was so between the Prophet and his wives. It is a pity that the Prophet's enemies will rake up these family matters and pour the poison of their souls into matters which do not concern them at all. It was purely a matter between Muhammad and his wives and outsiders had no right to interfere. Muhammad instead of entering into any discussions adopted the wise course of withdrawing himself from the company of his wives till they found out their mistake. And, as one writer points out, Muhammad was the messenger of God but his wives were not inspired by God. They were subject to the same feelings as other women usually are and their faults, if any, should not be put on the shoulders of the Prophet of God. Those who unnecessarily say anything against them also are guilty of most unchivalrous and sinful conduct for which they are responsible to their Creator. It shows an utter lack of sense and depravity of mind when the enemies of Muhammad have to dig up his most sacred and private affairs to satisfy the evil cravings of their own souls.

**Expedition of Tabuk (9 A.H.) :** Though Muhammad had conquered the Arabs, he and his intimate companions knew that far greater danger to Islam was coming from the North. The Expedition of Muta under Zaid bin Harith in which Khalid bin Walid so skilfully acquitted himself had not been forgotten.

**Zakat or Alms and Taxes :** But before Muhammad could undertake any expeditions to the North, he required money to organize his army and to feed it. He, therefore, ordered the collection of *Zakat* or the prescribed alms from Muslims and also a tenth part of the produce from those allied to him without any other interference with their property.

Banu Tamim and Banu Mustaliq objected to these impositions and were going to fight Muhammad but finally yielded to his commands.

Whilst Muhammad was engaged in this tax collection and had hardly finished pacifying his wives, rumours spread that the Romans were going to invade Arabia with huge armies. Syria was far away for getting information quickly and Muhammad could not risk waiting



and seeing his country invaded. It was the summer of 630 A.C. The crops were not promising and the last crop had been an utter failure. People hardly had anything to eat. The rumours of the Roman invasion became more and more persistent.

Muhammad sent his emissaries to all his followers and allies to prepare to meet this Roman invasion and to join him at Medina.

**Difficulties of a Journey to Syria :** But how could a big army go to Syria in such a summer and in such a year as this? Muhammad must carry his water and his provisions with him in addition to his soldiers and his arms. The thing was apparently a most difficult affair. The Muslims asked no questions. They only knew one answer to the command of the Prophet of God "We hear and obey".

Abu-Bakr brought all his property and offered it to the Prophet. Umar gave half of his, 'Othman gave ten thousand camels with provisions for ten thousand soldiers and the camels. The rest of the Muslims brought whatever they could. Even the poorest amongst the Muslims contributed their share.

**Hypocrites Discouraged Muslims :** Trials and tests like these easily distinguish the sincere from the insincere. When it came to the turn of the hypocrites they said : "Set ye not forth in this heat."

To which God replied :

"The fire of hell is stronger in heat."

(Quran, 9:81.)

And some of the Beduins came making excuses in order that permission might be given to them to stay away, and those who had lied to God and His messenger sat behind.

(Quran, 9 :90.)

From verse 73 to the end of Chapter 9 the Quran deals with this expedition and its various aspects and morals. Muhammad is warned not to listen to the excuses of these stay-behinds. Only three of them were pardoned on their repentance. The rest of them who were all hypocrites were thus clearly differentiated from the Muslims and were ostracised.

**Muhammad's Precautions for the Safety of Medina :** The army collected outside Medina whilst Muhammad made arrangements for the government of Medina during his absence. He appointed Muhammad bin Musailama as governor of the town and Ali bin Abu-Talib to look after the families of the Muslims and their properties especially those belonging to Muhammad and his near relations. During this interval Abu-Bakr was leading the prayers outside Medina and virtually acting as the Prophet's deputy.

Muhammad came out of Medina and took upon himself the leadership of the army. Abdullah bin Ubbayy desired to go with Muhammad but Muhammad having had experience of his vicious propensities left him at Medina.

**Biggest Army Ever Seen in Arabia :** The women of Medina climbed their house-tops to witness this unforgettable scene of Muhammad at the head of 10,000 horsemen and 20,000 other soldiers on foot and camel-back. Those who were afraid of the heat stayed behind.

The army moved on in burning heat but with hearts bent on the service of God. They reached the district known as Hijr, the country of Thamud to whom Saleh had come as a prophet and had been rejected by them.

The army of Muhammad wanted to get down at the well of Hijr but the Prophet forbade either drinking the water thereof or making ablution there with. The Muslims obeyed his commands and went on suffering from fearful thirst. Soon after, God sent them rain from above. The Muslims came to Muhammad and said it was a miracle. "No," said he, "it is a cloud which rains water."

**Muslim Army Reaching Tabuk and Romans Retiring to Syria :** The Muslims were no refreshed and reached Tabuk not very far from the Syrian border. The Romans had their spies all over the country and had been informed of Muhammad's preparations for war and knew that he had come to meet them and retrieve the loss of the Muslims at Muta. They quickly retired behind their own frontiers. Muhammad who had come to defend Arabia and not to invade Syria did not pursue them. But he scoured the country all round, prepared to fight or make peace whichever was necessary.

One of the chiefs on this frontier was Yuhana (John) bin Ruya of Aila. He came and submitted and agreed to pay Zizia (tax in lieu of war services) and Muhammad gave him a treaty of Peace as follows :

"In the Name of God (Allah), the most Merciful and Compassionate (Ar-Rahman Ar-Rahim).

"This is the charter of Security from God and Muhammad, Prophet and messenger of God, given to Yuhana bin Ruya and the people of Aila. Their boats and conveyances on land and sea are in the protection of God and Muhammad, Prophet of God, and of those who are with them of the inhabitants of Syria, Yemen and the people of the Sea. And if anything happens to any of them it would be permissible for Muhammad to help them against other people and it is not permissible to anyone to prevent them from any watering-place they come to or any road they may wish to cross whether on land or sea."

Muhammad presented Yuhana with his own mantle. Yuhana had also brought him presents in gold and other tokens of his submission. Several other tribes of Christians such as Jirba and Adhrah also made their submission. Khalid bin Walid under the Prophet's command went to Ukaidar bin Abd ul-Malak Alkindi, ruler of Dumat al-Jandal, with 500 horsemen. Khalid arrested him and his brother Hassan who were hunting wild cows and brought them to Medina.



They surrendered to Muhammad and were released as Muhammad's allies. But Khalid had already brought with him 2,000 camels, 800 sheep, 400 bags of provision and 400 pieces of armour as security of their good behaviour.

Muhammad had stayed 20 days at Tabuk and had reached Medina before Khalid. When the hypocrites saw him come back empty-handed they said: "Was it for this that Muhammad made his followers suffer such hardships, spend so much money and stay 20 days at Tabuk? What has he gained thereby? Nothing but two paltry treaties." They made fun of him and tried to make him look ridiculous in the eyes of his followers not knowing that the more they did this the stronger became the faith of the Muslims and the greater their contempt for the hypocrites. Whilst all this talk of the hypocrites was going on, Khalid came with his prisoners and his booty. The hypocrites quickly turned round to make friends with the Muslims but God would have nothing to do with them. They were moral lepers unless they repented and purged their souls.

Only three persons, namely, Kab bin Malik, Murara bin Rabi' and Halal bin Ommaya were excused by God's order. They had repented and cried so much to be taken back into the fold of Islam that they nearly died of grief. God says with regard to them and the other helpers of Muhammad in this year of Famine (Usra):

God has most certainly turned towards  
The Prophet and those who left their homes,  
And the helpers who followed him in the hour of distress,  
After the hearts of a party of them were nigh turning away;  
Then He turned towards them.  
For He is towards them Loving, Merciful.  
And also towards the three persons who were left behind;  
So much so that the earth, in spite of its expanse, became strait to them,  
And their own souls became strait to them,  
And they knew that there was no refuge from God except towards Himself.  
Then He turned towards them that they might turn (towards Him),  
Surely it is God who is the oft-Returning, most Merciful. (Quran, 9: 117-118.)

**Muhammad Exposed the Hypocrites :** The hypocrites had become a regular thorn in the side of Muhammad. Before he left for Tabuk, the hypocrites had built a mosque of their own in which they used to assemble and hold secret meetings against Muhammad and Islam. They desired Muhammad to perform the opening ceremony of this mosque and to say prayers therein. Muhammad put them off for a time. But God had informed him of their secret intentions and Chapters 9 and 10 of the Quran are full of references to the doings, sayings

and thinkings of these morally diseased members of the commonwealth of Medina. With regard to this particular mosque says God:

And there are those who have put up a mosque in order to produce hurt and disbelief and dissension between the faithful, And as an ambush for those who have warred against God and His messenger before.

And they will surely swear saying :

"We intended only good,"

And God bears witness that they are certainly liars.

On no account do thou stand therein...

(Quran, 9 : 107-108.)

Muhammad had the mosque burnt so that it might not be used against God's Word to the hurt of Islam. The hypocrites were now thoroughly cowed down and soon afterwards their leader Ibn-Ubbayya died and there was an end to this party of annoyance to the Muslims.

**Death of Muhammad's Son Ibrahim :** Tabuk was the last of the Prophet's military expeditions and he was now free to devote himself entirely to the propagation of Islam. But God had ordained that in his family affairs he should meet with sorrow after sorrow. It was the severest trial for Muhammad. Sorrow (for the death of his dear ones) was his constant Companion. Here is a list of his bereavements to remind the reader.

- (1) Death of his father before his birth.
- (2) Death of his mother in the desert when he was in his sixth year and had only been with her a few months.
- (3) Death of Abd ul-Muttalib, his guardian, when he was in his 8th year.
- (4) Death of Khadijah and Abu-Talib in the year called "The year of Sorrow" when the Meccans were after his life and he hardly had a place to take shelter.
- (5) Death of his three daughters, Umm-Kulthum, Ruqayya and Zainab at Medina, the last under the most tragic circumstances.
- (6) Death of his first infant son Qasim, and now,
- (7) His most beloved son Ibrahim who was growing up to be a wonderfully good looking boy, fell ill whilst 16 months old and was carried away by the Will of God.

The story of Muhammad's care for the boy, his nursing him and his doing his best to save his life is a most pathetic one. Although his patience was great, grief and sorrow were also natural. And Muhammad who was so tender-hearted could not but feel what was coming to him. He was now 61 years of age.

He went to see Ibrahim, leaning on the arm of Abd-ur-Rahman bin Auf, till he came to



the shadow of the tree next to the house called Aliya where the child was being looked after this day.

Ibrahim was in the lap of his mother in the agony of death. Muhammad took him most gently in his own lap, his heart palpitating violently and his hands shaking. Grief overpowered his soul, his face changed colour and became deadly pale as if he himself was in the throes of death. He said, "O Ibrahim ! we can avail thee naught against God." Then he could speak no more on account of what was passing in his mind. He became rigidly silent. His eyes filled with tears. Ibrahim breathed his last. His mother and aunt cried the natural cry of bereaved souls.

At last Muhammad recovered himself and said, "O Ibrahim, were it not that God's Commands are the Truth and His Promises are to be fulfilled and the last of us is to join the first, we would mourn thee even more than this." And then after a time he said :

"Our eyes are filled with tears, our hearts with grief but we say nothing with our mouths except that which pleases God, and we mourn thee O Ibrahim !"

Surely to God we belong and unto God is our Return. (Quran, 2: 156.)

People were wondering why Muhammad was so full of grief when he said :

"I have not forbidden you grief but the raising of your voice in lamentation. You cannot prevent the heart from feeling the effects of love and mercy and he who does not show love and mercy to others will not be shown love and mercy to himself."

**Eclipse of the Sun on the Death of Ibrahim :** The sun was eclipsed on the day of the death of Muhammad's son and people regarded it as a miracle from God that heaven and earth were mourning the death of Ibrahim. But Muhammad said to them :

"The sun and the moon are two signs out of God's signs. They are not eclipsed because of the death or birth of any human being when you see these eclipses hasten to the remembrance of God in prayers."

And he carried out what he preached that day.

The expedition of Tabuk made the deepest impression on the minds of Arabs. If Muhammad was daring enough, to challenge the great Roman Empire, and the Romans were afraid to accept that challenge, who else could stand up against him ? Therefore whatever doubt was left in their minds as to the truth of Islam and the power of Muhammad was now removed and they began to embrace Islam of their own free choice. But more of this in the next chapter.

**Abu-Bakr as Muhammad's Deputy to Lead the Hajj :** Since Muhammad had left Mecca

he had not as yet performed the greater Hajj or Pilgrimage. Up till now, the Hajj had been performed by Arabs (excepting Muslims) according to the old pagan rites.

Muhammad sent Abu-Bakr with three hundred Muslims to teach people the new way of Hajj. Soon after Abu-Bakr left, the Prophet received revelation from God prohibiting pagans to enter the mosque at Mecca. The new reforms were of such a far-reaching character that Muhammad sent Ali bin Abu-Talib to join Abu Bakr and make the new Proclamation to all concerned as detailed in Chapter 9, verses 1 to 37.

These verses are a proclamation of Muhammad's Independence of all earthly powers and God's declaration, against all pagans, of the Freedom of Mecca and Hajj from all impurities, obscenities and idol-worship of all kinds. Four months were allowed to all pagans who were not allied to Muhammad in which they were to move about. If during that time any pagan wanted instruction and help he was to be instructed and helped and safely conveyed to his home. The covenants of those pagans who had already made covenants with Muhammad were to be strictly observed up to the end of their terms. After these four months or the expiry of the terms of agreements, the control of the Kaaba and the management of the pilgrimage was to be solely in the hands of the Muslims. The pagans were spiritually filthy and as such had no right of entry left to the Holy House of God which now by right of Conquest belonged to God and His messenger. If the pagans joined Islam, performed their prayers and paid the Zakat they were to be on equal terms with the Muslims :

But if they turn to (God)

And keep up the prayer,

And pay the stated alms

Then they are your brethren in faith...

(Quran, 9 : 11.)

But if they remain pagans then :

O ye who believe !

The pagans are altogether filthy,

Then let them not approach the holy mosque after this year of theirs...

(Quran, 9 : 28.)

Ali and Abu-Huraira stood by the side of Abu-Bakr, Muhammad's Deputy at Hajj, and Ali read out the first 37 verses of Chapter 9 to inform all Arabs as to God's orders regarding them, the Muslims, the Kaaba and the pilgrimage.

From this day a new era dawned on Arabia and in fact this Hajj is the most important event in the History of Islam — the end of the 9th year of Hegira, February 631 A.C.

And the next year, 1st Muharram 10 A.H. is the date from which Muhammad and Muslims were, under God, their own masters. Up till this day they had been struggling to



free themselves from the shackles of idol-worshippers. Now was the time for them to show what Islam as an independent religion under God's guidance could do.

When Ali had finished the reading of the Quran at Mina he said to all present :

'O ye men ! no unbeliever will enter heaven and no pagan will join pilgrimage after this year nor anyone will perform the Twaf in a naked state, and whoever has any treaty with Muhammad will have it to the date mentioned therein.'

Ali not only read this chapter at Mina but at Amaan and many other places wherever there was a congregation of men. By this time the people of Taif, Hijaz, Tihama, Nejd and many other places had declared their faith in Islam. Those who had not as yet joined the fold of Islam were impressed by its truth and hastened to join the Muslims.

Abu-Bakr, Ali, Abu-Huraira and the 300 companions of Abu-Bakr returned to Medina with many others. From this day Medina was not only Medinatun-Nabi (the City of the Prophet) but was also the Capital of Islam. And deputations poured into Medina from all the four corners of Arabia. Deputations came from the following tribes and places: (1) Muzaina, (2) Asad, (3) Tamim, (4) Abs, (5) Fazara, (6) Murra, (7) Thalaba, (8) Muharab, (9) Sad bin Bakr, (10) Kilab, (11) Ruwas bin Kilab, (12) Uqail bin Kab, (13) Jada, (14) Qushair bin Kab, (15) Bani al-Bakka, (16) Kinana, (17) Ashja', (18) Bahila, (19) Sulaim, (20) Hilal bin Amir, (21) Amir bin Sa'sa', (22) Thaqif, (23) Abd ul-Qais, (24) Bakr bin Wail, (25) Taghlib, (26) Hanifa, (27) Shaiban; and from Yemen, (28) Tayy', (29) Tujib, (30) Khaulan, (31) Jufi, (32) Suda', (33) Murad, (34) Zubaid, (35) Kinda, (36) Saddif, (37) Khushain and Sad of Hudhaim, (38) Azd, (39) Ghassan, (40) Harith bin Kab, (41) Hamdan, (42) Sad al-'Ashira, (43) Ans, (44) Dariyyin, (45) Rahawiyyin Hayy from Madhhij, (46) Ghamid, (47) Nakha', (48) Bahila, (49) Khasham, (50) Asharin, (51) Hadr-Maut, (52) Azd Uman, (53) Ghafiq, (54) Bariq, (55) Daus, (56) Thmala, (57) Huddan, (58) Aslam, (59) Judham, (60) Mahra, (61) Hamir, (62) Najran, (63) Jaishan, and in fact from every part of Arabia.

The people flocked together vying with one another in learning the new faith and in casting off the worship of idols, images, and empty names. And all this was the result of the conquest of Mecca and of the Expedition of Tabuk. No compulsion, urging or force was used on the part of Muhammad. The Arabs united themselves in one block under the Banner of Islam and the Guidance of Muhammad.

Thus, one of the wildest and most undisciplined and backward races of mankind was cemented together by the Love of God and the Brotherhood of Man. Those who accuse Muhammad of having been an aggressive warrior, a looter of caravans and a man of lust and licentiousness, have to consider the facts as described in this book and other reliable biographies of Muhammad and to study the Quran to find out their mistake. Muhammad's public and private life was so exposed to the views of his friends and enemies that if he had been anything like what his enemies paint him to be in their own hearts, he could never have succeeded as he did.

Muhammad's followers gave their lives and their properties for his sake. They did so because they believed in him absolutely. And they believed in him because they knew him to be truthful. When Aishah and Hafsa quarrelled with Muhammad, their fathers Abu-Bakr and Umar were ready to strangle their daughters simply because they asked more than he could give. Both at Uhud and Hunain people gave their own lives to save his. And the proof of Muhammad's mission lies in the fact that all his promises and all his prophecies were fulfilled to the letter in spite of the fact that they were made under the most adverse conditions, La-ilaha ill-Allah.

#### DIPLOMATIC MISSIONS

The Tenth year of Hegira is generally called the year of Deputations. But, as a matter of fact, deputations came even at the end of the Eighth year and continued to the Tenth.

A separate book is necessary to give full details of all the deputations. Here, a summary of the most important deputations alone will be attempted but it will be enough to give the reader an idea of what actually happened. These deputations were the natural results of Muhammad's invitations to the chiefs of Arabia and the rulers of the world. They were also hastened by the Conquest of Mecca, the Battle of Hunain and the Expedition to Tabuk.

*Conversion and Martyrdom of Urwa bin Masud* : The reader will remember that Muhammad had besieged Taif but not succeeded in capturing it.

By a curious concatenation of circumstances the people of Taif the most deadly enemies of Muhammad, were the first to send him a deputation of peace. It happened this way.

Urwa bin Masud was one of the chiefs of Thaqif. When Muhammad laid the siege of Taif he was in Yemen. When he returned to Taif and learnt that Muhammad had successfully returned from Tabuk he presented himself at Medina and became a Muslim.

He not only became a Muslim but wished to preach Islam to his tribe. He knew the difficulties in his way but persisted in his mission. The Prophet examined him most minutely and found him to be earnest in trying to bring his people into the fold of Islam. The Prophet had personal knowledge of the bitterness of Thaqif against Islam and their love of their deity Al-Lat. Muhammad told Urwa that Banu Thaqif would kill him if he preached Islam to them. Urwa replied, "I am better loved by them than their own eyes."

Urwa went and preached Islam to Banu Thaqif. They consulted together but could not come to a decision. On the morrow, Urwa climbed up a high place and gave the "Call to Prayer." The people could control themselves no longer. They surrounded him and pierced him with arrows till he was mortally wounded and the Prophet's warning came true.

Urwa's people surrounded him whilst he was near dying. He said: "This is an honour with which God has honoured me and a martyrdom which God has made me to taste from Himself. My case is like those of Muhammad's martyrs who were killed here before his departure and at his request he was buried with them.



**Deputation of Taif:** But Urwa's blood was not shed in vain. The tribes round about Taif went to Muhammad and declared themselves Muslims. The conscience of the people of Taif was also pricked and their guilt sat most heavily on them. They had killed one of their own innocent chiefs without any rhyme or reason and vengeance must follow and nothing could possibly save them against Muhammad whom even the Romans were afraid of fighting. The people turned to their leader Abd Yalil one of the three brothers who had scorned Muhammad when he went to preach Islam there about the Tenth year of his mission and who had set the rabble of the town against him. Abd Yalil refused to undertake the work of the deputation unless they sent five others with him so that he might be safe on his return. He got a representative of each family.

When they were near, Medina Mughira bin Shuba met them, and Abu-Bakr took the glad news to the Prophet of God.

The deputation were afraid of being injured by the Muslims on account of Banu Thaqif having previously maltreated the Prophet and killed Urwa so that a special tent was pitched for them in which they put up where they were quite safe. Khalid bin Said bin As undertook to act as a negotiator between them and Muhammad.

The deputation were so cautious that they would not eat anything brought to them unless Khalid ate first. They were offered safety and brotherhood under the Banner of Islam. The deputation desired that their deity Al-Lat should not be touched by Muslims for three years. But the Holy Prophet would not concede this even for a single day as no compromise could be arrived at between Faith and Idol-worship. There was no midway house between believing in God and the Future Day and night believing it. God and gods was an impossible combination in Islam. When the deputation despaired of that, they asked to be relieved of prayer (remembering how Urwa had been killed on account of his "Call to Prayer"). But Muhammad said "There is no virtue in Faith without Prayer."

At last they asked that they be allowed to break the idols with their own hands. Muhammad agreed to that. He was always a reasonable man. The Prophet of God gave them safe conduct and appointed 'Othman bin Abu As their teacher. The deputation stayed the month of Ramadan at Medina and were the guests of Muhammad.

Muhammad instructed 'Othman bin Abu As:

"Shorten your prayers and measure their length according to the strength of the weakest amongst men, because there are those amongst them who are old or too young, weak or in haste."

The deputation returned home. Muhammad sent Abu-Sufyan bin Harb and Mughira bin Shuba with them. Both were old friends of Banu Taif. Abu Sufyan and Mughira destroyed the idols whilst the women wept but no one could say anything as their own deputation had agreed to the conditions. The ornaments of the idols were used in paying the debts of Urwa and Aswad.

By the submission of Banu Taif, the whole of Hijaz was now under Muhammad's command. Before Abu-Bakr started on his Pilgrimage, already described in the last chapter, other deputations had gone to Medina and that was one reason why it was necessary for the Prophet to remain there to instruct people in the faith of Islam, the work for which he was especially appointed by God.

**Deputation of Mazina (5 A.H.):** Mazina were a very big tribe. They were the first to send a deputation of 400 persons to Medina in 4 A.H. and to acknowledge their Faith. Numan, the conqueror of Isfahan, belonged to this tribe.

**Deputation of Banu Tamim:** The story of this Deputation, will show the importance of the Arabic language in the minds of the Arabs as has been pointed out more than once in this book.

Banu Tamim came to Medina accompanied by their leaders with a great show of pride. Uyaina bin Hisn, the raider on Medina camels, was with them. The members of the deputation called out to Muhammad in a loud voice to come out of his house and have a competition with them in verbal contests. Atarad bin Hajib, their orator, spoke first and said:

"We thanks God, by whose favour we are possessors of crowns and thrones, owners of precious treasures, and the most honourable amongst the Eastern (East of Arabia?) communities. Who can rival us today? If there be any claimant let him count such merits and such qualities as we have counted for ourselves."

The Prophet asked Thabit bin Qais to reply. He said:

"Praise be to God Who made the heavens and the earth, he gave us the kingdom. He elected the best of mankind, the noblest in birth, truthful of speech, excellent of manners and the chosen one of the world. For that reason God granted him the Book. He invited mankind to Islam. The Muhajirs first and then we the Ansar responded to his call. We are the helpers of God and the ministers of His embassy."

Then Banu Tamim's poet came forward and read a poem two lines of which may be quoted:

We are the most honourable amongst the nobles  
And there is not a tribe to rival our greatness.  
Kings are born from our seed.  
And we be the founders of churches.

The Prophet asked Hassan to reply, who said:

The nobles of Fihir (Quraish) and their brethren have shown the world a path  
Which all men do tread.

After this verbal contest the tribe declared their faith.



The sting of Hussain's couplet lies in the fact that even Banu Tamim are forced to come to Medina to follow Muhammad. If they had really been great they would not be treading the path set for them by Muhammad who is a descendant of Fihir or Quraish.

Similarly, the speech of Thabit bin Qais points out that whilst the great men of Banu Tamim are in possession of merely earthly crowns, Muhammad has been favoured by God with His Revelation. Muhammad's speaker and poet, therefore, won in the contest.

**Deputation of Ashariyyin (7 A.H.) :** Ashariyyin were a noble tribe of Yemen. Abu-Musa Ashari was one of the leaders of this tribe. He, with 53 other men, tried to reach Medina in 7 A.H. by the sea as the Quraish (who were still opposed to Muhammad) barred their way. The winds carried them away to Abyssinia where they joined Jafar bin Abu-Talib. From there they accompanied Jafar to Medina and became Muslims. They were some of the most enthusiastic amongst the converts.

**Deputation of Daus :** It has already been stated that Tufail bin Amr a chief of this tribe came to Mecca in Seventh year of the mission of Muhammad (or earlier) and became a Muslim. He preached Islam and converted his people. In 7 A.H. 80 families of this tribe including the famous Abu-Huraira (the great traditionist) migrated to Medina.

**Deputation of Bin Kab (9 A.H.) :** Banu-Harith Bin Kab were the people of Najran. They were famous for their victories over the Arabs. The Prophet sent Khalid to preach Islam to them and afterwards their chiefs came to Medina with a number of their people. The Prophet asked them the secret of their success. They replied: "We fought united and we did not oppress anyone." The Prophet appointed Qais bin Hisn to be their leader.

**Deputation of Tayy and Adi (9 A.H.) :** Adi was the son of Hatim Tayy (the famous philanthropist). He was a Christian and a leader of his tribe and when Muhammad sent his soldiers to Yemen Adi ran away to Syria. His sister was brought to Medina as a captive. The Prophet not only released her but gave her valuable presents and sent her back to her people with great honour. She met her brother and praised Muhammad to him. Adi and other members of his tribe including one Zaid ul- Khail came to Medina in 9 A.H. and professed Islam. (Zaid ul- Khail means Zaid of the Horses). The Prophet changed his name to "Zaid ul-Khair", ("Zaid of Virtues.")

**Deputation from Najran (9 A.H.) :** Najran is situated between Mecca and Yemen and is a vast open territory and was inhabited by Christians in the time of Muhammad. The Christians had a big church there which they considered as their Kaaba. When the Prophet sent them his invitation to become Muslims, they sent their priests and leaders, 60 in number to Medina. The Prophet accommodated them in his Mosque and allowed them to pray therein according to their own ritual. They had a bishop named Abu-Haritha. He was an able and learned man and friendly discussions took place between him and the Prophet. They questioned Muhammad about Jesus and Islam and Muhammad's answer is contained in the verse which will be quoted below. As these Christians would not be convinced by reason, Muhammad

invited them to take the invocation called Mubahila (as stated in verses to be quoted below). They, at first, agreed to do so but the next day when Muhammad brought out his family, his daughter Fatima and her sons Hassan and Hussain to take the oath, the Christians backed out and agreed to pay Zizya. They were honourably sent back to their country. The verses referred to are as follows:

Surely, the case of Jesus with God is like the case of Adam,  
He made (or makes in the case of every man) him out of the dust  
Then he said (or says) to him "Be" and he became (or becomes).  
The truth is from the Lord,  
Hence be not of the disputers.  
But if anyone argues with thee in this matter  
After what has come to thee of knowledge,  
Then say: "Come, let us call our sons and your sons,  
And our wives and your wives,  
And our people and your people,  
Then let us pray in earnest,  
And call down the disapproval of God upon the liars. (Quran, 3: 58-60).

This last verse is the Mubahila or the invocation of disapproval on the liar which the Christians refused to take. Muhammad then invited them to what God says in two verses further, the famous invitation to all believers in God's Revelation.

Say: "O ye people of the Book!  
Come to a saying,  
The same for us and for you:-  
That we serve none but God,  
And that we join naught with Him  
And that some of us take not others as lords besides God.'  
But if they turn back, they say (you Muslims !)  
"Bear ye witness that we are Muslims." (Quran, 3: 63.)

**Deputation of Banu Asad (9 A.H.) :** Banu Asad were the allies of the Quraish against Muhammad. They now considered that their old enmity against Muhammad was founded on falsehood and willingly sent a deputation to Medina acknowledging their faith. They boasted of their having become Muslims but God said to them not do that but to thank God that He had guided them (Quran 49: 17).



**Deputation of Banu Fazara (9 A.H.) :** This deputation is famous for it was headed by Uyana bin Hisn (already mentioned several times in this book) who had looted the camels of the Prophet and who had brought hundreds of men and 1000 camels against the Muslims in the battle of the Confederates (5 A.H.).

**Deputation of Kinda (10 A.H.) :** The Kindites lived in Hadr-Maut, the southernmost province of Arabia. Their ruler Ashath came with 80 horsemen to Medina in 10 A.H. and they all became Muslims. He was afterwards present in the Battles of Qadisiya and Yermuk and also with Hadrat Ali in the Battle of Safin against Muawiyah.

**Deputation of Abd-ul-Qais from Bahrain :** Islam had spread in Bahrain quite early. In 5 A.H. or (hereabouts, men of Bahrain under Abd-ul-Qais came to Muhammad and were converted. They were addicted to wine drinking and the vessels in which they used to drink were called Wubba, Hantam, Naqir and Mazaffat. The Prophet told them to worship one God only, to keep up the prayer, to fast and to pay the stated alms and to avoid Wubba, Hantam, naqir and Mazaffat.

**Wicked Chief of the Deputation of Banu Amir (9 A.H.) :** Banu Amir bin Sa'sa' had three chiefs, Amir bin Tufail, Arbad bin Qais and Jabbar bin Salma. They came to Mecca with these three chiefs. Amir had been concerned in several intrigues before and he now again came to Medina with evil intentions. He had conspired with Arbad, his companion, that whilst Amir would engage the Prophet in flattering conversation Arbad should kill him (Muhammad). Amir stopped at Medina as a guest of a woman of Sabul family. According to his plan, he went and began talking to Muhammad: "You are our Sayyid (lord)," Muhammad replied: "God is our Lord (Sayyid)". Then Amir said: "You are the most graceful, the most generous, etc., amongst us". Muhammad (who had one eye on Arbad and another on Amir) said: "You better talk sense, I fear your flattery will cause the evil to mislead you". Arbad forgot all about killing Muhammad, so fascinated was he by Muhammad's plain speaking. When Amir found his guiles to be useless he cast off his disguise of flattery and said: "I will put three conditions before thee:

- (1) You will rule the desert and I will be the master of cities.
- (2) Or you will make me your successor.
- (3) Or I will overrun you with my horsemen of Ghatfan.

With this threat he left with his companion Arbad. Muhammad prayed, "O God save me from the evil of Amir"

Amir died of plague on the way back to his place.

However, Jabbar, the third chief and the rest of the people, became Muslims.

**Deputation from Hamir :** Hamir was a province of Arabia consisting of petty states. They sent deputies asking for instructions in faith and acknowledging their submission to Muhammad.

**Muhammad : Lord of Arabia by the Universal Consent of its People :** There has never been in the whole history of the world any one so universally accepted as the ruler of a country as Muhammad was in these two years, the ninth and tenth of the Hegira. Appointed by God and accepted by the people, he had now supreme power over the lives and fortunes of the Arabs. And yet this man lived in a house built of mud, with mats and skins of goats as his furniture, with clothes made of coarse camel-hair and with dates and dry oats as his meal. By day he would work hard for the good of his people and by night he would pray long in order to communicate with God. He was his own servant, he hated flattery whilst he himself was full of the spirit of noblesse oblige, and poverty was his pride. He feasted his guests and himself he fasted. He was wearing himself out very quickly both physically and mentally. The strain of wars, the continuous care of his followers, the fear of God and the shocks of the death of his children were producing their effects on his constitution. But he had the satisfaction of seeing his mission accomplished and there remained nothing but the last touches of the Master Spirit to perfect the Faith of which he had been the Ambassador on this earth.

God bears witness that there is no deity but He,

And (so do) the messenger-spirits and those possessed of knowledge,

He being the maintainer of Justice:

No deity but He,

All-Mighty, all-Wise.

Decidedly the (only) religion with God is Al-Islam. (Quran, 3: 17-18.)

And the word of thy Lord is the whole truth and justice,

No one can change His word

And He is all-Healing, all Knowing. (Quran, 6:116.)

#### LAST PILGRIMAGE

By the tenth year of the Hegira nearly all the pagan Arabs had become Muslims and most of those who still remained Christians or Jews were under Muhammad's protection. But all the people were not yet instructed in Islam. Muhammad despatched teachers to all the provinces of Arabia. His instructions were : "Make people's tasks (especially in understanding the Faith) easy for them and do not make them hard. Give people good news and do not frighten them away." And if people asked them for the key to Paradise they were to say :

"We bear witness that there is no deity but God (Allah). He is alone without a partner."

**Khalid's Mission to Najran, Ali's Mission to Yemen :** Most of the Christians of Najran had professed Islam but some still stood out. The Prophet sent Khalid bin Walid to call them



to Islam. Khalid like Umar was a man of resolution and he remained in Najran till the people sent a deputation to Medina. The Prophet received them with great honour and made friends with them.

Similarly, some of the people of Yemen were still pagans. The Prophet sent Ali to them with 300 horsemen but they fought him. Ali defeated them and finally they submitted and sent a deputation to the Prophet which met him at Medina just before his death. Ali remained in Yemen till the 11th month of this year.

**Farewell Pilgrimage (10 A.H.) :** There were no wars and no military expeditions after Tabuk. There was peace all over Arabia from one end of the country to the other. People were crowding into Medina from all parts of Arabia and Muhammad was extremely busy in teaching them Islam and in sending out instructors.

But he himself had not yet performed the greater Pilgrimage. He had performed Umra twice but it was his duty to lead the Muslims to Hajj so that they may know for all time to come how to perform the Hajj.

Muhammad left nothing to chance or theory. Everything that he preached he carried out in practice, and God saw to it that he did not miss anything. It was for God to command and for Muhammad to obey.

The Prophet sent messengers to all parts of Arabia asking them to join him in this greater Pilgrimage. In doing so he was doing nothing but carrying out the command given to Ibrahim nearly 2500 years before Muhammad's birth.

And proclaim amongst mankind the Pilgrimage,

They will come to thee on foot and upon all kinds of lean camels coming from every remote land;

In order that they may witness the places of benefit to them And that they may mention God's name, during the given number of days, upon what He has provided them of the four-footed cattle... (Quran, 22 : 27-28.)

Chapter 22 is called "The Pilgrimage" and verses 26 to 38 deal with Pilgrimage especially. It was thus, that the prayer of Ibrahim (Quran, 2 : 129) was being fulfilled to the letter. Muhammad was reciting the Quran to the people, teaching them the real meaning thereof and interpreting its wisdom and purifying the souls of mankind. No greater task has ever been given to any man and no man has performed it so thoroughly as did Muhammad.

The people responded to his call not in hundreds or thousands but in tens upon tens of thousand.

Tents were pitched outside Medina in which gathered 100,000' to 114,000 Muslims from North and South ; from East and West; from mountains and valleys ; from deserts and towns.

And now they knew what the Brotherhood of Islam and the fellow-feeling of Muslims did actually mean.

The people who were tearing each other to pieces and given to the grossest evils of fornication, drinking, gambling, adultery and savagery of all kinds were now acting as if they had but one soul. Every good reformer, king, statesman, ruler and preacher wishes men to live at peace with one another, to do good to one another and to do unto others as they would like others do unto them. Muhammad had not only preached that but accomplished that preaching by making his followers act up to his teaching. He forgave all his former tormentors -Abu-Sufyan, Abd Yalil, Uyaina bin Hisn, and a hundred others. And in this Pilgrimage there were thousands upon thousands who had fought him as an enemy but they were now his friends and followers. Those who dislike Muhammad or abuse him are much to be pitied, for they can do no good to themselves or mankind by their hatred of God's most virtuous man. Surely, the people to find out his faults, failings and shortcomings were the Arabs. For twenty years now they had been having a most vigorous fight against him and they had by hard experience found him to be nothing but praiseworthy. And they showed their appreciation of his virtues by their presence at Medina in this tenth year of the Hegira. They had been regenerated or re-born as Hindu philosophers are never tired of saying about their most virtuous people.

**March of 114,000 Pilgrims :** One hundred thousand men make a large crowd at any time, but at the time of Muhammad it was especially a large one. The people carried all their belongings and foodstuffs with them. Muhammad had all his wives with him in this journey, so that women might not remain ignorant of the manner of performing Hajj. Muhammad was the most practical man who ever lived. But he was not a lover of ease. His practical good sense was combined with the most painstaking attention to every detail of everything that he did. And it was so in this Hajj. He had taken 100 animals to sacrifice at Mina and he was going to carry out God's instructions with regard to pilgrimage to the minutest detail.

When he reached Dhul-Hulaifa, he encamped and passed the night there. The next morning he and all his followers put on the pilgrim's garb (the Ihram), one unsewn piece of cloth tied round the waist and another similar piece covering the upper part of the body, the head and arms remaining uncovered. In this garb, all men stood before their Lord as equals. The king could not be distinguished from the beggar nor the nobleman from the labourer. Here was liberty, fraternity and equality carried out in practice and not merely preached as a theory in text-books.

With their bodies washed and clean, their hearts purified, and wearing the white garb of angels in human shape the Muslims followed their leader-nay, their brother-in-faith. And Muhammad gave the signal call : Labbaik, Labbaik, etc. "Here I am at Thy service, here I am, O God ! I am here (and declare that) there is no partner with Thee, I am here at Thy service. All praise and thanks and blessings belong to Thee, I am here. I am here. Thou hast no partner O God ! I am here at Thy service."



This is the most direct form of response to God's call of service. Man speaks to God direct and God speaks to mankind without any intermediary or intercessor. It makes man a freeman. The soul of man realises its greatness by standing in the presence of God his only Lord and is emancipated from all evil thoughts.

As Muhammad recited the formula and at each stop in his recitation he was followed by 100,000 voices in unison repeating what he said, the hills and deserts echoed their voice and the whole space was filled with it. What philosophers call the Crowd Psychology was changed into a sublime Spiritual Awakening. Only those can feel this awakening who have had experience of it. There is something in Hajj which raises even the meanest of men to nobility of thought and self-sacrificing devotion. Hajj is a symbol of sacrifice in which the soul of man sacrifices all comfort, luxuries and joys for the sake of the happiness of meeting the Universal Soul of God. It is like being drowned in the Sea of God's Love. And there are Muslims who after having performed pilgrimage for a score of times are not satisfied and wish to add to the number. It is the most fascinating journey for a Muslim. And yet we know that Christians and unbelievers who have performed the Hajj under the disguise of Muslims find no pleasure in it though they all admire the patience and perseverance of the Muslims. This fact shows clearly that the Muslims do not go to Hajj for pleasure as other people do to their fairs, for if that were so, the unbelievers who are often as well provided with funds (if not better) as the Muslims, would find pleasure therein also. But it cannot be. The writer has been on pilgrimage twice and has seen these pretended Muslims performing their Hajj. Whilst the Muslims are absorbed body and soul in the remembrance of God, these hypocrites are busy in making their observations as to the height, length and breadth of the Kaaba and a thousand other details for insertions in their diaries, articles and books which details the Muslim notices seldom if ever. It is impossible for a hypocrite to enjoy Hajj. He is piling agony upon agony on his soul whilst he is doing the circuit of the Kaaba. Truly has Saadi said:

If the ass of Jesus go to Hajj,

Nothing but an ass shall him we judge.

Muhammad's army of pilgrims were inspired by lofty ideals and when they reached a place called Mahila between Mecca and Medina, Muhammad told them that those who had no presents for Hajj should make it an Umra but those who had should not do so.

Muhammad reached Mecca on the 4th of Dhul-Hajj, thus he took nearly 19 days on his journey as he started on the 15th of the previous month, a fact which shows that the journey was done either in short stages or with long stops or both, for generally it is accomplished in 12 days on camel back. But the large number of pilgrims must have made it necessarily a show journey so as not to inconvenience the women, or the old and the weak. This fact also shows how careful Muhammad was for the comfort of his followers. In large congregations he always made his prayers short, but when saying them alone at his own house he made them long. As soon as Muhammad reached Mecca, he hastened

to the Kaaba, made seven circuits of the House of God, the first three as he had done three years before in 7 A.H. (Umra) and the last four somewhat easy. Then he prayed at the station of Ibrahim. After which he went out to make seven runs between the hills of Safa and Marwa.

By Muhammad's command all those who had no presents to offer shaved their heads and were free from the restrictions of Ihram for the time being.

Ali joined Muhammad and persisted in keeping on his Ihram. He had, therefore, to join Muhammad in his sacrifices as he had brought none of his own.

On the 8th of Dhul-Hajj Muhammad left Mecca for Mina and passed the night there. After morning prayers, he rode his she-camel Qaswa and people followed him to Arafat on 9th Dhul-Hijja.

The Prophet's tent was pitched at Namira to the east of Arafat. Soon after mid-day, riding his camel, Qaswa, he went to the centre of the valley and delivered his address, every sentence of which was repeated by Rabia' bin Ommaya bin Khalf. After prayers and thanks to God he said :

- (1) "Ye men ! listen to my speech because I do not think that after this year of mine I shall ever meet you in this place.
- (2) "Ye men ! (from now onwards) till you meet your Lord, your blood and your properties are as sacred as are this day and this month.
- (3) "And surely you will meet your Lord when He will ask you about your deeds and I have conveyed His message to you.
- (4) "He who is entrusted with property belonging to another should deliver his trust to whom it belongs.
- (5) "And all that is lent on usury is cancelled but your capitals are yours. Do not do injustice to others nor let injustice be done to you.
- (6) "God has decided that there is no usury. And all interest due to Abbas bin Abd ul-Muttalib is cancelled.
- (7) "And all compensation for bloodshed in the Time of Ignorance is abolished.
- (8) "After that, ye men ! the evil-one has despaired of ever being worshipped in this land of yours. But he will be obeyed in other lands. Therefore be careful of your faith lest these other people diminish your good deeds.
- (9) "Ye men ! the postponement of sacred month is an addition of the days of disbelief. Those who choose disbelief are misguided thereby :

They declare it sacred one year and non-sacred another year. In order to make up the number of sacred months fixed by God, so that they make non-sacred what God has made sacred. And Time revolves, as it has been shaped since the day the heavens and the earth were created by God :



And the number of months with God is twelve of which four are sacred-three consecutive months and Rajab by itself between Jamadi and Shaban.

- (10) "And after that, ye men ! you have your rights against your wives and they have theirs against you. It is their duty to observe chastity and avoid immodesty. And if they are guilty, you are allowed to avoid intercourse with them and to beat them without causing (serious) injury. But if they repent, you must feed and clothe them with fairness. And instruct each other to do good to your women-folk for they are assigned to you and have no control over anything by themselves. And you have taken them as God's trust and they have been made lawful to you by the Word of God.
- (11) "Therefore, ye men ! understand well my sayings for I have conveyed my message and I have left with you that you take hold of, your affairs shall not go wrong, namely the Book of God and the religious procedure of His messenger.
- (12) "Ye men ! listen to my speech and make sure that you understand it. You are taught that each Muslim is a brother of every other Muslim and Muslims form one Brotherhood. It is not lawful for any man to take anything of his brother's except what is given with one's own free will. Therefore do not do injustice to one another.
- (13) "O God ! have I conveyed my message ?"

As the Prophet spoke, Rabia' asked people : "Do you know what day is this ?" They replied : "The day of the great pilgrimage." Then he (Rabia') asked : "Do you know that God has made your blood (your lives) and your properties sacred till you meet God as He has made sacred this day." They replied, "Yes" and so forth sentence by sentence. And when the Prophet said :

"O God ! have I conveyed my message ?" They all shouted with one voice : "Yes".

And Muhammad said : "O God ! Thou art my Witness."

**Completion of Faith :** And When the Prophet had finished his address he alighted from his camel and performed the noon and the afternoon prayers together and as he did so, God revealed to him :

This day, have I perfected for you your Faith,

And completed My blessing upon you,

And have accepted for you Al-Islam as a religion. (Quran, 5 : 3.)

The Prophet immediately recited this verse to all present.

The Prophet left Arafat about evening and passed the night at Muzdalfa saying the evening and night prayers together at the latter place.

In the morning he alighted at Masharil Haram and went on to Mina and passed the Jamarat (stone-throwing stations) on his way. He then sacrificed 63 camels one for each year

of his life and Ali sacrificed the remainder of the 100 camels which Muhammad had brought from Medina. The Prophet then shaved his head and the Hajj was completed.

This Hajj is called "The Farewell Pilgrimage" because it was the last pilgrimage of Muhammad. It is also called the "Pilgrimage of the Message", for Muhammad delivered his message to all men and directed those who were present to convey it to those who were absent so that it might be carried to all succeeding generations. It is also called "The Pilgrimage of Islam" for Islam was perfected this day for ever and for ever, and Muslims who are true to their Faith are carrying it on and conveying it to those who are present in their age. As God says:

It is He who has raised up amongst an unlettered people a messenger from amongst themselves who recites 'to them His signs, and purifies them and teaches them the Book and the wisdom, although before this they were in a clear error.

And to others from among them who have not joined them yet, for He is all-Mighty, all-Wise. (Quran, 62 : 2-3.)

And again says God :

Say : "God is a witness between you and me,

And this Quran has been revealed to me that I may warn you therewith and those whom it reaches;.... (Quran, 6: 19.)

When Abu-Bakr heard the verse about the Faith being perfected on the Day of the Farewell Pilgrimage he wept because he realised that the message having been completed, the day when Muhammad would meet his Lord and depart from his companions was not far off.

And the Prophet had most clearly pointed that out in the opening sentence of his speech. And the writer of this book feels in the same way as did Abu-Bakr. The writing of these pages has been the greatest happiness of his life but there is an end to all things except the One :

There is no deity but He, All things are going to perish except His Being.... (Quran, 28 : 88.)

#### LAST JOURNEY

**Muhammad Thinking of the Future :** False Prophets: After the "Farewell Pilgrimage" the Arabs scattered to their homes carrying with them the memories of their journey to Medina and Mecca and of the glorious message of Muhammad. They all realised that Muhammad's mission was now fulfilled and Muhammad himself knew that his end was not far off. But he was not the man to think of resting on his laurels or on his achievements. His paradise was the welfare of his people. The Arabs had become Muslims, but what about Syria, Iraq, Egypt, and Abyssinia? These countries must also hear the Voice of God repeated five times a day.



The Kesra of Persia had torn Muhammad's letter. The governor of Syria had scorned his message and threatened to attack him ; and at Muta three Muslims generals had sacrificed their lives for the cause of Islam. Their martyrdom was a challenge to the Muslims and Muhammad began to make his preparations to turn the tables on the Romans. But before he could do so, new dangers threatened him in Arabia. They say "imitation is the sincerest form of flattery" and many a clever poet and speaker thought of imitating Muhammad and declaring himself to be a prophet. One of these self-styled prophets was Tulaiha Zaim bin Asad of Nejd. He claimed to be a prophet and a messenger. But he was afraid of Muhammad and waited to declare himself till after Muhammad's demise. It was then that Khalid bin Walid defeated him and he became a Muslim.

But Musailma (the Liar) was more daring. He sent word to Muhammad that he (Musailma) was also a prophet like Muhammad and that half of the earth belonged to him and half to the Quraish. The Prophet replied to Musailma : "From Muhammad the Prophet of God to Musailma the Liar. The earth belongs to God and He causes it to be inherited by whom He pleases from His virtuous servants and peace be on him who follows the guidance."

Aswad Ansi of Yemen was the third claimant. He claimed to be a magician and practised his art in secret till he had a big following. He expelled Muhammad's agents from Yemen, advanced towards Najran, killed Ibn Badhan the late ruler of Yemen and married his widow. His power spread in Yemen. He imprisoned or killed Muhammad's new agents sent to Yemen. But God delivered the Muslims from his atrocities. His own wife killed him as a revenge for the murder of her first husband, Ibn Badhan. Yemen was rid of the pretended sorcerer and tyrant.

**Muhammad's Preparations for Meeting the Romans :** Muhammad and the Romans knew that the clash between the Muslims and the Christians was inevitable. The Romans would have invaded Muhammad's territory long ago, had it not been for their fear of these terrible warriors who did not fight to win or to conquer but to die. The Romans being men of experience and skilled in the arts of government knew how dangerous it was to stir up the Muslims. Muhammad also knew that the enemy was only waiting till his own followers became weak and lazy when they would be an easy prey to the trained legions of Byzantine.

With characteristic energy, he immediately ordered an army to proceed to Syria under Usama, son of Zaid bin Harith. Zaid was Muhammad's freed slave but Muhammad had put him above all his kinsmen and above all his most intimate companions in the Battle of Muta. He did the same now with regard to Usama who was barely 20 years old.

He ordered Abu-Bakr and Umar to follow Usama and they willingly accepted to follow a mere youth at Muhammad's bidding. "We hear and we obey" that was their contract with God and they carried it out. If Muslims did the same thing today they would again become great. But the leaders and followers must all be actuated by the same spirit of one for all and all for one as animated Muhammad and his followers. And it must be remembered that Zaid

and Usama did not accept the office of a leader for the sake of honour only. They undertook the leadership to lay down their lives for the cause of Islam.

And Muhammad ordered Usama to go by the boundaries of Balqa' and to enter the enemy's territory via Palestine close to Muta where his father had been killed and to attack God's enemies early in the morning and to carry the war to its better end and when God gave him the victory not to stop there but to come home immediately.

As has been previously pointed out in this book it is the custom with Arabs to choose a place outside the town where caravans gather before they start on a journey, and in case of war or a big gathering it takes some days before the caravan and its provisions are ready for the start.

In accordance with this custom, Usama took up his station at Jurf, not far from Medina, in order to collect his arms and army.

**Muhammad's Last Sickness :** Whilst preparations for the collection of the army were going on Muhammad fell ill. People did not know what to do, and the army remained at Jurf awaiting the turn of events. Muhammad's sickness started in the month of Safar (the 2nd month) of 11 A.H. He was suffering from the effects of the poison administered to him at Khaibar by his Jewish hostess. He had fever and headache. In spite of his sickness he went on with his duties, going to the mosque and leading the prayers. He himself, however, knew that his end was near.

He could not sleep at night. The effect of the poison was disturbing his nervous system. On or about the fourth night of his sickness, he got up and accompanied by his attendant he went to the graveyard of the Muslim martyrs to pay them his last visit. He told his attendant: "I have been ordered to ask God's forgiveness for the souls of the departed, accompany me." They went and he prayed to God for their forgiveness. Muhammad never forgot any of his followers-not even the dead. He was the best of friends that mankind ever had and though now sick unto his death he was doing his duty to his departed companions. When he had finished, he told his attendant : "I was given the keys of the treasures of the world and lasting assurance of their enjoyment and then of Paradise. I chose the meeting of my Lord and Paradise."

The next morning, Muhammad went to Aishah's house and complained of severe headache and told her he was feeling great pain and constantly said : "O my head ! my head !" But still he would not lie down on bed and continued to attend to his wives. Five days more passed like this. When he was in the house of Maimuna, he became so weak that he could hardly get up. He called all his wives and asked them in whose house he should pass his days of sickness. Such was his regard for the feelings of his wives and of all men. They all consented to the house of Aishah. Supported by Ah bin Abu-Talib and his uncle Abbas he moved to Aishah's place with great difficulty.

His condition became worse. But he would still go to the mosque to lead the prayers. More days passed and he heard people saying that he had appointed a boy to lead the



Ansar and Muhajirin to war with the Romans. He was now hardly able to move, so great was his pain and his headache. He would, however, not let people be in doubt. He ordered his wives to pour seven skinfuls of cold water on his head till it was cooled when he said: "It is enough, it is enough." He put on his clothes, tied his head with a band, went to the mosque and took his seat on the pulpit. He praised God, said prayers for the martyrs of Uhud and others and asked God's forgiveness for their souls and lengthened his prayers on their behalf and then said: "Ye men! carry out the mission of Usama. By my life, if you have been saying anything against his leadership, you said the same about his father before, whilst he is the fittest person for this leadership as was his father."

Then he remained silent for a while and continued: "There was a servant of God whom God gave the choice of this life and of the hereafter against what was with Him and the servant chose what was with God." He again became silent and the people were puzzled but Abu-Bakr understood that the person spoken of was Muhammad himself. Abu-Bakr could control himself no longer. He wept and said: "Nay, we will offer our lives and our sons for thee." Muhammad made a sign to Abu-Bakr to hold his peace and then said: "Let all doors opening on the mosque be locked except the door of Abu-Bakr." When that had been done he said: "I know no one who has been a better companion to me than he (Abu-Bakr), and if I was to take any man as my Khalil (the most intimate friend) I would choose Abu-Bakr. But his companionship and brotherhood in faith is enough till God join us with Himself."

Muhammad now wanted to return to the house of Aishah but went on saying:

"Ye Muhajirin, I command you to help the Ansar in all good things, because men will increase (as time passes) but the Ansar, under the circumstances will decrease. They gave me shelter. Therefore return their good deeds with good deeds and pass over their mistakes."

He then left and entered Aishah's house but the speech, only parts of which are given above, had been a terrible strain on his nerves which had been artificially cooled down by the effect of cold water. His condition now became serious. He still wanted to go to the mosque and speak to men about Usama's expedition, about the necessity of union amongst Muslims when he had expired and about a great many other things but each time he tried to get up he fainted. This happened three times and then he ordered that Abu-Bakr should lead the prayers in his stead. This together with the previous sermon was a clear indication from him that he wanted Abu-Bakr to be the leader of the Muslims after his death.

Aishah, daughter of Abu-Bakr, asked the Prophet three times to excuse him (Abu-Bakr) as he was too tender-hearted and given to weeping when reciting the Quran and, three times, the Prophet repeated his command. Abu-Bakr, therefore, became his deputy. One day when Abu-Bakr was absent, Umar led the prayers. The Prophet recognised his voice from his place and said: "Where is Abu-Bakr?" People understood that he (Muhammad) wanted Abu-Bakr to be the Khalifah after him.

More than a fortnight had passed since Muhammad fell sick and his condition was now very grave indeed. His daughter Fatima visited him daily and he used to kiss her. When he was dangerously ill, she came one day. He kissed her as usual and whispered to her something and she cried. Then he whispered to her again and she laughed.

Aishah questioned her, after the Prophet's death, as to this weeping and laughing and Fatima replied: "The first time he told me that he would not recover from this illness and I cried. The second time he told me that I would be the first of the family to join him and I laughed". So that, not only men but women in Islam also loved to die.

It is also stated that in the early days of his illness the Prophet said to Aishah: "How would you like dying in my life-time so that I might say prayers over your body and bury you?" She replied: "If I were sure of that, I would immediately go to my parents' house and come back dressed as a bride."

He was now being consumed by the fire of the poison and its fever and had to dip his hands in cold water and wash his face constantly to keep the heat down.

One day, while he was in this condition and his companions came to see him, he said: "Come here, I will cause you to write something so that you will never fall into error." Some of those present said: "The Prophet of God is suffering from pain and you have the Quran with you and the Book of God is sufficient unto us." Others wanted the writing to be carried out. When Muhammad saw them quarrelling over it, he said, "Go and leave me alone."

Usama and his army now returned to Medina as the Prophet was in an extremely dangerous condition. Usama came to see him. The Prophet raised his hand and prayed for him and then put his hand on Usama's head to show his approval of him.

The Prophet's family thought he was suffering from pneumonia and prepared some medicine for him but he refused to take it. When he was unconscious they poured the medicine down his throat. On his regaining consciousness he asked all the people in the house to take the same medicine as a punishment for disobeying his orders.

Muhammad had seven dinars in his possession and being afraid that they might be left behind he had them distributed to the poor. He did not want to meet his Lord and have it said that he had any wealth left behind him.

**Muhammad's Short-lived Recovery:** This was the last night of Muhammad's life, Sunday 11th of Rabi' ul-Awwal, 11 A.H. The fever seemed to leave him a bit and in the morning he was able to tie his head and supported by Ali and Abbas he ventured out from Aishah's house into the mosque (Aishah's house was practically part of the mosque and separated from it by a mud partition). Abu-Bakr was leading the prayer.

The Muslims were in their prayers and when they saw him come out they were so happy that they very nearly broke their prayers. Abu-Bakr felt what was happening and wished to retire from the leadership but Muhammad touched him from behind as a sign to go on with



his business and himself said his prayers by the side of Abu-Bakr. The Prophet said his prayers sitting down whilst Abu-Bakr led the prayers.

When the prayers were over he addressed the people loud enough to be heard outside:

"Ye men ! the fire (of hell) is blazing and persecutions (or disturbances) in Faith are coming like a piece of dark night. And I tell you, by God, do not attribute to me anything (which does not belong to me). Surely, by God I have not declared anything lawful which the Quran has not made lawful nor have I made anything unlawful which the Quran has not made unlawful. And God disapproves of those people who make their tombs as their mosques."

**Meeting the Almighty :** The Muslims thought that the Prophet had recovered and that there was no more danger. Usama came and asked his permission to go with his army to Syria. Abu-Bakr congratulated him saying, "I see thee, O Prophet of God, in good health by the grace of God and His blessing as we wish thee to recover!" and asked his permission to go out of Medina to bring his wife and he got the permission of the Prophet to go to Sunh where his wife lived. Umar and Ali also left to attend to their affairs and the Muslims dispersed well pleased and happy after they had despaired of the life of the Prophet the previous day. Muhammad returned to the house of Aishah exhausted more than ever.

His head was resting on the lap of Aishah when he saw someone coming with a tooth-brush. He pointed towards it. Aishah took it and made it soft for him. The Prophet cleaned his mouth and said:

"O God, help me in the agony of death."

Aishah says : "I felt as if he was getting heavier in my lap. I looked at his face when his eyes looked up in a stare and he said :

"Nay, (I choose) the Companion on High in Heaven (or Paradise). You say, 'Have I made my choice ?' "Yes I have, and I swear by Him Who has sent thee with the truth'."

This is the conversation between Muhammad and the Angel of Death. Muhammad is being offered the choice of recovery or the meeting of his Lord and he chooses to meet his Lord in Heaven.

The choice was accepted by God and lo ! the praised one, Muhammad, was with the ONE WHO IS ALWAYS PRAISED !

"All praise belongs to God, Lord of All the World" !

## NINE

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### OTHER HOLY LIVES

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#### HADRAT AL-KHIDHR (PBUH)

Allah Almighty said:

"So they found one of Our servants. On whom We had bestowed mercy from Ourselves and whom We had taught knowledge from Our own presence. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (The other) said: "Verily thou wilt not be able to have patience with me!"

The Holy Quran did not mention his name, but the traditions gave it as Khidhr. "Khidhr" means "Green": his knowledge is fresh and green, and drawn out of the living sources of life for it is drawn from Allah's Own Knowledge. He is a mysterious being, who has to be sought out. He has the secrets of some of the paradoxes of life, which ordinary people do not understand, or understand in wrong sense. Khidhr (PBUH) had special gifts from Allah; Mercy from Him and Knowledge from Him too, the Mercy freed him from the ordinary incidents of daily human life; and the knowledge entitled him to interpret the inner meaning and mystery of events.

The commentators mentioned many names to him, some of them said that the Khidhr's name is "Balya", others said that his name is: "Armya" and others said that the name is: "Khidhrun". Also the commentators disagreed in his lineage and about if he was Prophet or Saint. And we will mention some of the traditions about Al-Khidhr (PBUH) from the two Sahih.



Narrated Abu Huraira (R.A.) that the Prophet (PBUH) said: "Al-Khidhr was named so because he sat over a barren white land, it turned green with plantation after (his) sitting over it".

Utba b. Masud reported that Abdullah b. Abbas contended with Hurb. Qaisb. Hisn Al-Fazari about the companion of Musa (PBUH). Ibn Abbas said that he was Khidhr. There happened to pass Ubayy b. Kab Ansari. Ibn Abbas called him and said: Abu Tufail, come to us. There has been a difference of opinion between me and my friend about the companion of Musa whom he wanted to meet on the way. Did you hear anything from Allah's Messenger (PBUH) mentioning anything? Ubayy said: I heard Allah's Messenger (PBUH) saying: "As Musa was amongst the group of Bani Israel, there came to him a man and he said to him: 'Do you know anyone having better knowledge than you? Musa said: 'No. Thereupon Allah revealed to Musa: 'Of course, there is amongst Our servants Khidhr who has better knowledge than you'. Musa asked the way of meeting him. Allah made the fish a Sign and it was said to him: Where you miss the fish return to that place and you will soon find him'. So Musa moved out as Allah wished him to move on. He then said to his young companion: 'Bring for us the breakfast. Thereupon that young man said to Musa, when he asked him for the breakfast: 'Don't you see that as we had reached the rock I forgot the fish and nobody made me forget but the satan that I should remained you of it (the fish)?' Musa said to that young man: This was what we wanted'. So they retraced their steps and met Al-Khidhr. And the events which followed has been mentioned before in the story of Musa.

Muslim mentioned in his Sahih on the authority of Abu Said Al-Khudhri reported that Allah's Messenger (PBUH) one day gave a detailed account of the antichrist and in that it was also included: "He would come but would not be allowed to enter the mountain which passes to Medina. So he will alight at some of the barren tracts near Medina, and a man who would be the best of men or one from amongst the best of men would say to him: 'I testify that you are the antichrist whom Allah's Messenger (PBUH) had informed us about him. The antichrist would say: 'What is your opinion if I kill this man, then I bring him back to life; even then will you have doubt in this matter? 'They would say: 'No'. He would then kill the man and then bring him back to life. When he would bring that person to life, he would say: 'By Allah, I had no better proof of the fact that you are an antichrist, than at the present time, that you are actually so. 'The antichrist would then make an attempt to kill him again but he would not be able to do that. Abu Ishaq reported that it was said: 'That man would be Al-Khidhr."

Although the commentators disagreed about the death of Al-Khidhr (PBUH) if it happened or not, most of them said that he died, according to the saying of Allah Almighty: "We granted not to any man before thee [O Muhammad (PBUH)] permanent life."

Also it is narrated in the two Sahihs that: When it was the day on which the Battle of Badr was fought, the Holy Prophet (PBUH) turned (his face) towards the Qibla then he stretched his hands and began his supplication to his lord: "O Allah, accomplish for me what

Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth". And that band included in that day the Chiefs of the Muslims and the Chiefs of the angels even Jibril (PBUH). Therefore the narrators said if Al-Khidhr was a live so he will fight with the Muslims army, and it will be his greatest rank.

#### HADRAT ZUK-KIFL (PBUH)

Allah Almighty said:

And (remember) Ismail, Idris, and Zul-Kifl, all (men) of constancy and patience; We admitted them to Our Mercy: for they were of the Righteous ones.

Also Allah Almighty said:

And commemorate Our Servants Ibrahim, Ishaaq and Jacob, Possessors of Power and Vision. Verily We did choose them for a special (purpose) - the remembrance of the Hereafter. They were, in Our sight, truly, of the company of the Elect and the Good. And commemorate Ismail, Elisha, and Zul-Kifl: each of them was of the company of the Good.

Allah Almighty mentioned Zul-Kifl with other Prophets and that is a good proof for his Prophecy because Mujahid said: "Zul-Kifl is not a Prophet but one from the Righteous." And this is totally wrong.

Zul-Kifl (PBUH) guaranteed to his people to manage their affairs, and to judge among them with justice, and from this came his name, which means in Arabic language the guarantor (Kafil). Ibn Jarir and Ibn Abi-Hatam, narrated on the authority of Daud bin Abi-Hind on the authority of Mujahid that he said: When Al-Yasa' (Elisha) (PBUH) became an old man he said: "If I would find a man who will succeed me in managing the people's affairs while I am alive, so I will be able to see how he is going to serve the people". Then Al-Yasa' (PBUH) called the people and gathered them and said: "Who will fast in the day, pray in the night and will not be angry; he will be my successor". Then an ordinary man stood up and said: "I can", then Al-Yasa' (PBUH) said: "Do you fast in the day, pray in the night and will not be angry?" The man said: "Yes", but Al-Yasa' (PBUH) didn't say anything. Then in the second day happened the same thing, and the people didn't answer, but the same man said: "I can", therefore Al-Yasa' (PBUH) made him his successor, and this ordinary man was Zul-Kifl (PBUH).

Ibn Abi Hatam narrated that Abu Musa al-Ashari said when he was on the pulpit addressing the people: "Zul-Kifl was not a Prophet but he was a righteous man praying every day 100 times".



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